

## JWB OKs Compromise Center Stand Provisional Government Convenes In Gain for Jewish Content Goal Sunday to Announce Jewish State

By G. M. COHEN

CHICAGO—A great forward step in the American Jewish community was taken here this week when the National Jewish Welfare Board adopted a statement of principles for Jewish Centers which specifically declares that "Jewish content is fundamental to the program of the Jewish Center."

What makes the statement important over and above what it actually provides for is the fact that a group of leading Jews who had fought the report were defeated. The licking, however, did not mean that the opposition did not affect the final recommendations significantly. In fact, the recommendations represent a compromise.

### Opposition Beaten Down

The opposition, which included Prof. Louis Wirth, University of Chicago sociologist, Editor Elliot E. Cohen of Commentary, Joe Willen and Carl Loeb, among others, fought the battle on two grounds. Both skirmishes ended in compromises, although the majority viewpoint possibly could have been pressured through.

Where the draft of the resolutions as presented to the delegates read "Jewish content is essential," and "Jewish content is basic," the recommendations in final form read: "Jewish content is fundamental."

Another major point involved a proposal in the original Janowsky report that all member agencies of the Jewish centers be forced to subscribe to the statement before admission to the JWB.

The final draft merely recommended that the 321 Jewish Centers now in the JWB accept the statement of principles but makes this mandatory on new centers seeking affiliation.

On this latter point, Willen made an impassioned plea that such controls could not be used without dire results but was defeated after a counter-statement by Philip Klutznick.

### Controls Dangerous

The opposition's argument was that the recommendations were self-defeating in the long run and that even if the recommendations were sound, "they would tend to alienate considerable bodies of the

### Weil Elected JWB President Ninth Time



FRANK E. WEIL

CHICAGO—The United States was urged by delegates to the annual meeting of the National Jewish Welfare Board this week to work for support of the partition plan for Palestine.

The three-day meeting elected Frank L. Weil to his ninth term as president. Philip H. Klutznick, Chicago, and Milton Weill, New York, were elected to their first terms as vice presidents.

Re-elected vice presidents were Mrs. Alfred R. Bachrach, New York City; Lloyd W. Dinkelspiel, San Francisco; Irving Edison, St. Louis; Mrs. Samuel R. Glogower, Detroit; Carl M. Loeb, Jr., New York City; Rabbi David de Sola Pool, New York City; and Mrs. Walter E. Heller, Chicago.

Jewish population from the centers who now participate in the centers." The recommendations also would "promote fission both within the local community and in American Jewry as a whole."

The recommendations as adopted declared in part:

**PREAMBLE:** The individual American Jew is identified with every phase of American life and is politically, economically, culturally and intellectually a part and parcel thereof. In addition, he recognizes certain aspects of life which concern him as a Jew. The Jewish community Center is an agency with which he identi-

### Arabs, Losing In Paris, Too, Try To Choke Jew

PARIS — (JTA) — Some 30 Arabs were expelled from a hall here this week after one of them attempted to strangle a Jewish speaker at a meeting sponsored by the French League for a Free Palestine. The police ejected all the Arabs who had invaded the Jewish meeting, believed to be a Bergson-front affair.

### Haganah, Sternists Nab Each Other's Men

JERUSALEM — The Haganah in Tel Aviv revealed that the Stern Group kidnapped four Haganah men in retaliation for the militia group's holding four Sternists prisoner since Friday. A Haganah spokesman said the four Sternists were held to prevent them from attacking British troops in Haifa.

He himself voluntarily to satisfy his needs.

**ARTICLE I:** Jewish content is fundamental to the program of the Jewish Center. In its total program, the Jewish Center seeks to develop and enrich human personality and group association. To that end, all resources and skills of informal education and leisure-time planning should be employed.

**ARTICLE II:** The Jewish Center should fulfill its Jewish purpose, although participation in the Jewish Center is open to all inhabitants of the community.

**ARTICLE III:** The function of the Jewish center include:

A. Service as an agency of Jewish identification.

C. Service as an agency of personality development. Jewish religion and tradition and the ideal of American democracy both emphasize the well-being of the individual. The Jewish Center is motivated by the same objective. The total needs of the individual his interests and capacities for growth and his needs for meaningful Jewish living in particular, are basic to the method and content of the Jewish Center program.

JERUSALEM—The 37-member provisional Jewish government announced a meeting for May 16 to proclaim Jewish independence and establish the first Jewish state in 1,900 years.

The announcement came against a background of desperate behind-the-scenes pressure of the United States and England to halt the proclamation.

The threatened unified Arab assault at the end of the British mandate drifted away in the disclosures of bitter quarrels among the rival members of the Arab League.

The proclamation would be made on the firm military basis of the fact that Jewish arms now control all parts of Palestine assigned by the United Nations partition except a small strip of the Negev whose major city, Gaza, was believed lost to an Egyptian attack, if Egypt decides to make it.

All efforts in the United Nations for a settlement having collapsed in weeks of futile debate, a political settlement appeared to rest between the Jewish Agency and King Abdullah of Transjordan.

Abdullah again announced this

week that he would lead his 20,000-man Transjordan legion into battle against the Jews immediately after May 15.

### Tough Talk Discounted

The bellicose talk was discounted on the developing certainty that there would be no unified assault and that swift stabilization in Palestine could be achieved by arrangements under which Abdullah would take over Arab Palestine while the Jews consolidated their grip on the Jewish section.

### The Battle Is Over

The roaring dissension between the leaders of the Arab states was making world headlines. The United Press quoted Akram Hamari, a member of the Syrian Parliament, as saying: "The battle is over. The Jewish state has arisen."

## U.S. Pressuring to Prevent Jewish State Proclamation

National Jewish Post

NEW YORK—A conviction is growing in responsible quarters that a Jewish state will not be proclaimed Sunday, May 16, the National Jewish Post learned this week, raising the possibility of civil war in Eretz.

It was reported that some top Zionists in close touch with the Jewish Agency were discussing privately the possibility of a postponement. It was also reported that on May 16 the Yishuv might proclaim a Jewish government, which would not be a state, but would be the basis for a later state proclamation. A Jewish government would simply be a formal announcement that an administrative organ is in existence and is governing Jewish Palestine.

Enormous pressure is being placed on the Jewish Agency by the United States, both Boris Smolar, in his "Between You and Me" JTA column, and Nathan Ziprin in his "Off The Record" Seven Arts column, reported this week.

Smolar said all kinds of proposals were being made to Jewish Agency leaders by the United States. He said that "some leaders" in the Agency "seem to be influenced by the State Department's recent moves."

### Threat of Civil War

Ziprin said both threats and promises were being applied to prevent proclamation of a state.

"Zionist leadership faces a most crucial situation," Ziprin declared. "If it accepts the plan (for delaying state announcement), the dissident forces in Palestine will revolt and they will be joined by members of the Haganah."

## Anti-Jewish Career Of Apostate Freedman Detailed In Court Hearing

NEW YORK—The fantastic anti-Jewish, anti-Zionist career of Benjamin Freedman, one of the more interesting historical examples of the long line of Jews who have wrenched themselves into another faith, was spread out on court records this week.

Freedman, who is founder of the League for Peace with Justice in Palestine, and who has a long record of battle against the aspirations of his people, testified in a week-long hearing in mid-Manhattan Magistrates court.

His testimony was in connection with a suit by Hallam R. Richardson, attorney for the League, charging the Non-Sectarian anti-Nazi League with libel.

Richardson charged that he had been criminally libeled in a 20-page bulletin by the Rev. Henry A. Atkinson, chairman of the advisory board of the anti-Nazi League, submitted to the United General Assembly last November.

In the course of the hearing it was revealed that Freedman:

1. Extended his wishes for success to the ex-

Mufti of Jerusalem for "continued vision, courage, strength in his struggle on behalf of his people" against the Yishuv.

2. Made or tried to make calls to Loy Henderson, strongly anti-partition chief of the U. S. State Department's division of Near Eastern affairs, and that he had made calls to Maj. Gen. George Van Horn Mosely, one-time "white hope" of American bigots; and to Lady Astor, long-time foe of Jewish aspirations in Palestine.

3. Said he had spent \$100,000 of his own money fighting Zionism.

4. Charged that "outstanding Americans" of Jewish faith—Gov. Lehman, Bernard M. Baruch, Samuel I. Rosenman, David K. Niles, Thomas J. Watson, president of International Business Machines, and Edward M. M. Warburg—were the "dictators" of United States policy in Palestine.

5. Was praised by El Mussawar, an Egyptian newspaper, for spending his money on propaganda for the Arab cause by publishing anti-Zionist advertisements in American newspapers.

6. Cooperated with an Arab publicist in prepar-

ing a memorandum for presentation to the State Department on behalf of the Arab cause in Palestine.

7. Said he paid a bill of \$452 or \$482 for a dinner last winter for 52 Congressmen at which he attacked partition and distributed anti-Zionist literature.

Magistrate Hyman Bushel broke in on the testimony at one point to clarify Freedman's religious affiliation.

"The other day you said you were born of Jewish parents, but you also speak of studying to be a Catholic. Are you a Catholic?" the judge asked.

Freedman said he had taken instructions to be a Catholic but that "certain pressures" which he hinted had a Zionist source, kept him from being baptized.

"I see," said the magistrate, "the Jews put you out and the Catholics won't have you."

Bushel will either dismiss Richardson's complaint or recommend further inquiry by the grand jury.



## Science Examines The Jew

## JEWS IN BIGGER PROPORTION ON FARMS AND IN UNIONS THAN CATHOLICS IN U.S.

This is another in a new series presented weekly by the National Jewish Post in which will be offered popularized reports of the investigation of social scientists on the many phases of the relations of Jews to each other and to their non-Jewish environment. We invite our readers' comments on "Science Examines the Jew."

By BEN GALLOB

**E**NEMIES of Jews contend they are completely different from everybody else. Friends and would-be friends argue that Jews are pretty much like other people. As far as the United States is concerned, a recent study indicates that both schools of thought (if it is proper to apply that term to Anti-Semites) are wide of the mark.

Four public opinion polls were taken in 1945 and 1946 for the Department of Research and Education of the Federal Council of Churches by the Office of Public

Opinion Research at Princeton University.

## Findings Analyzed

Some of the findings have been analyzed by Dr. Liston Pope, Gilbert L. Stark professor of social ethics at Yale and editor of the monthly magazine, Social Action. His findings are reported in the March, 1948 Annals of the American Academy of Political and Social Science under the title, "Religion and the Class Structure."

Dr. Pope has the usual scientific worries about the effectiveness of public opinion polls in respect to such matters as determining the class of the persons questioned, as well as the still debated issues of what constitutes a class, what classes there are in American life and how membership in a class is determined.

What does not concern him, as far as the report indicates, is an issue which is very much alive among Jews—what is a Jew and does a person who says he is a Jew necessarily fall into a religious classification.

This latter point is important for an obvious reason. If, as Jewish religious leaders so often insist, large numbers of American Jews have no synagogue affiliation, then the findings of the poll workers might not be at all descriptive for most American Jews.

## U. S. Class Composition

These problems aside, the findings are still noteworthy. For instance, the class composition of religious bodies in the United States, according to these polls, runs like this:

For the entire sample, 13 per cent were upper class, 31 per cent middle class and 56 per cent lower class. It is worth emphasizing at this point that the study is NOT a sample of all adult Amer-

icans; it refers only to Americans who told the interviewer that they belonged or adhered to a religious group.

The comparative figures for American Jews were 22 per cent upper class, 32 per cent middle and 46 per cent lower class, the latter figure being herewith offered gratis to those apologists who feel it is important to "prove" that not all Jews are wealthy.

The comparative figures for Catholics are nine per cent, 25 per cent and 66 per cent. Curiously the figures for Episcopalians are very much like those for Jews: 24 per cent, 34 per cent and 42 per cent, a fact which may be of interest to those who ponder the number of Jews who have found peace of mind in the Episcopal church.

## Jobs and Religion

How do occupations match up with religious affiliation? For the entire sample, the figures are: business and professional, 19 per cent; white collar, 20 per cent; city manual laborers, 44 per cent; farmers, 17 per cent, and, in a separate listing, trade unionists, 19 per cent.

For Jews, the figures were: business and professional, 36 per cent; white collar, 37 per cent; manual workers, 27 per cent; farmers, a surprising eight per cent, and trade union members, 23 per cent.

The figures for the two white collar classes are in line with other findings. But there are more Jewish farmers than there are Catholic and Episcopalian farmers though it is hard to imagine the Episcopalians setting up a school of experts to study the deficiency and to get more Episcopalians back to the land.

## More Trade Unionists

There are more trade union members among Jews than for the religious population as a whole (23 per cent to 19 per cent). Only Catholics (28 per cent) have more people in trade unions.

One footnote reasonably certain to produce shudders among the promoters of the Jews-are-like-everybody-else thesis is the finding on the presidential vote in 1944. No less than 75 per cent of Jews voted for Roosevelt and six per cent for Dewey. Catholics also gave a very heavy majority to Roosevelt.

Another sidelight is Dr. Pope's comment that higher-class and educated Jews tend to leave Orthodoxy for Conservative and Reform temples "or to become sec-

## DEPARTMENT OF JUSTICE HOLDS COURT COVENANT BAN COVERS JEWS

WASHINGTON—(JTA)—The Department of Justice this week interpreted the Supreme Court enforcement of restrictive covenants based on race or color illegal as applying also to religious groups. The Court's decision mentioned only private real estate agreements which barred groups on the basis of race or color.

"It is the opinion of the Department of Justice that the rulings of the Supreme Court are applicable with equal force to similar agreements based on creed," the Department said. "It would now seem certain that no state through its courts can support or enforce private agreements which are designed to do what the state itself is prohibited from doing."

## STRIPED-PANTS DIPLOMATS SABOTAGING ERETZ-STEINBRINK

LOS ANGELES—New York State Justice Meier Steinbrink, national chairman of the B'nai B'rith Anti-Defamation League, this week warned that "striped-pants" diplomats were sabotaging the Jewish state.

Steinbrink made the charge in one of the most openly pro-Zionist speeches ever given by a B'nai B'rith official. He spoke at closing sessions of the ADL's 35th annual conference, the first to be held in Los Angeles.

Steinbrink, who was elected to his third term as national chairman, said that if establishment of an independent Jewish state in Palestine fails because of covert opposition, "then the United Nations might as well fold up."

Closing religious services at which Steinbrink spoke at Wilshire Boulevard Temple attracted more than 500 delegates.

## Klan Back in Business

Milton A. Senn, regional director, told an earlier session that the Ku Klux Klan is re-appearing "under new names but with the same old viciousness."

He said the Klan is very active in Southern California and warned that methods used by certain groups investigating subversive activities were "frightening away many liberals" from the fight against bigotry.

## Pioneer Merchant Dies

National Jewish Post  
KANSAS CITY—Henry A. Auerbach, who came to the Southwest as a young merchant to prosper and devote the last period of his life to Jewish charities and cultural activities, died here at the age of 71.

ularized," which is not exactly news. But Dr. Pope adds that "this trend has not prevailed, incidentally, among the Jews of Great Britain." He leaves this intriguing remark at that.

## Religion Passive—Pope

Examining the overall picture. Dr. Pope concludes that there is little evidence that organized religion in the United States will operate in the near future to change the American class structure very much.

"They will probably continue for the most part to adapt themselves to class divisions—and even to intensify them—as they have done in the past," he adds. Whether this generalization was meant to cover Jewish religious life is not specifically indicated.

## Rabbi Wins New Pulpit With Just One Sermon

NEW YORK—Rabbi Daniel L. Davis, director of the New York Federation of Reform Synagogues, has something new in pulpits this week.

After speaking to the congregation of Temple Emanu-El of Yonkers recently, Rabbi Davis was presented with the pulpit of Temple Emanu-El, the actual physical pulpit.

It was given as a gift for use in any new congregations he may establish in the Federation's campaign to set up reform congregations throughout the New York metropolitan area.

## Few Canadians Plan To Join Eretz Fight

OTTAWA, (JTA)—Less than 100 Canadian Jews have asked the External Affairs Department for information on the possibility of their going to Palestine to fight there, the department announced over the week-end. The announcement, which was made in denial of a report that many Jews and non-Jews were going to Palestine to take part in the war, also stated that only a half-dozen Canadians had shown an interest in leaving to join the Arabs.

The department reported that it had no indications that arms were leaving this country for Palestine. Shipments of arms require permits, it was stressed, and none have been issued for European countries or for Palestine.

## Schrayer New President Chicago Reform Body

CHICAGO—Max R. Schrayer, former president of the K.A.M. Temple, took office this week as president of the Chicago Federation of Reform Synagogues, an agency of the Union of American Hebrew Congregations.

Schrayer has been vice president of the organization since it was organized four years ago.

## N. J. Rabbi Dies

ELIZABETH, N. J.—Dr. Raphael H. Melamed, former rabbi of Temple B'nai Israel here for 23 years, died last week of a heart attack at the age of 63. Born in Palestine, he came to the United States in his youth. He served congregations in Philadelphia, Brooklyn and Far Rockaway before coming here in 1923.

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## Columnist Blasts Round Table For Honoring Miami Council Head

MIAMI, Fla.—The Miami Conference of Christians and Jews was accused this week of affronting most of Miami Jewry by choosing the president of the Miami chapter of the American Council of Judaism for public honor.

The Conference chose the Council official in selecting representatives of the Catholic, Protestant and Jewish faiths.

### Offensive to Jews

Writing in his column, "I'll Say..." in the Jewish Floridian, Harry Simonhoff said:

"If the Miami Round Table had searched with a microscope it could not have found anyone more obnoxious to 99 per cent of the Jews of Greater Miami."

The columnist said the Round Table had never followed a policy other than "passive resistance to the forces of evil," a policy "apparently dictated by the desire to shy away from anything controversial—a policy made familiar to us by the B'nai B'rith."

### Intended Offense?

But then it becomes difficult, wrote Simonhoff, to understand the Round Table's action in this case, in which "it seems to have gone out of its way to offend the large and important Jewish community of Greater Miami."

## VANDALS PERSISTENT: UJA SIGN ATTACKED THIRD TIME IN MONTH

National Jewish Post

LOS ANGELES—A "spite fire" was the description given by a Los Angeles fire department arson expert this week to the third attempt by vandals to destroy a 70-foot billboard of the United Jewish Welfare Fund.

Leonard Rice, investigator for the arson bureau, was placed in charge of the probe of the latest effort to destroy the sign.

## Does U.S. Like Jews Will Be Told By Roper

NEW YORK—Elmo Roper, famous public opinion poll expert, will tell "How America Looks at Minorities," in his series "Where the People Stand" over the Columbia network Sunday at 2:45 p. m. EDT.

The report will reveal the attitude of average Americans on the economic and political status of Protestants, Catholics, Jews and Negroes. Roper is expected to report that there is a sharp differ-

## Members Change Wills To Provide for Temple

DULUTH, Minn.—Maurice M. Cohen, retiring president of the Temple Emanuel Congregation, disclosed this week that most of the members of the Board of Trustees have included in their wills a bequest to the Temple.

Rabbi William B. Silverman had proposed that the future needs of the Temple be considered and the action of the board members followed his suggestion.

Other members of the Congregation have since indicated they also wish to join the board in the program, Cohen said.

Simonhoff then turned his fire on the Jewish members of the Round Table with the question:

"Didn't they know that the American Council for Judaism is regarded as loathsome and contemptible?"

He said that the Miami chapter, "with scarcely more than 50 members in Miami, generally deny their affiliation" with Jews.

He said the Council members "are more in sympathy with the Arab assassins in Palestine than with the Jewish victims."

## Determined Congregation Unable To Locate Public Hall, Holds First Services In Long Island Firehouse

NEW YORK—A Reform Congregation born in a firehouse against a background of wailing sirens was doing fine this week.

The firehouse was the only public meeting place a group of 50 families could find in the Elmont, Long Island, area. Many of the group were former GIs who had come to live in the first homes of their own. They were determined to start a congregation.

Officers and committee heads were elected last March and the date for the first meeting was set for April 30. Then came the question about where to meet.

"You can't rent a synagogue," said one of the congregants. "This is a new community and public auditoriums just aren't available."

"What's wrong with the firehouse?" someone suggested.

"Suppose there's a fire," retorted a critic but they decided to ask anyway.

Arrangements were made and the families gathered. Rabbi Daniel L. Davis, director of the New York Federation of Reform Synagogues conducted the services, and Rabbi Sylvan D. Schwartzman, director of regional activities of the Union of American Hebrew Congregation, gave the sermon.

The services had been almost finished when the sirens sounded and with a clang, the hook and ladder pulled out of the firehouse synagogue. The congregation smiled, the rabbi looked puzzled but the services were concluded on schedule.

The fire was a small one and shortly, the engines and volunteer firemen were back at the station to mix with the congregation in the Oneg Shabbat that followed.

Louis Blackman, temporary president, said about 100 members had been enrolled in what has been temporarily named the Elmont Area Jewish Temple.

## Anti-Semitism Sweeping Germany

## GERMANS REVERTING TO TYPE, SAYS HIAS; DPs TERRORIZED

NEW YORK—Germans are reverting to type in a "viciously contagious wave of Anti-Semitism sweeping Germany," Max Newman, Deputy Zone Director in Munich for the Hebrew Immigrant Aid Society, notified the agency's world headquarters here this week.

"As a result our offices are flooded with inquiries and poignant pleas for help in getting Jews not only out of Germany but also out of Europe," Newman reported to I. L. Asofsky, HIAS executive director.

Newman said that the Jewish DPs in Germany are panic-stricken, not only of Germans but also out of fear of the possibility of political upheaval. He said this fear was increased by demands in the Bavarian Parliament and

by German ministers in the press that DPs charged with violations must be tried in German courts under German laws.

(The World Jewish Congress this week formally protested to the American Military Government against any such extension of German jurisdiction over Jewish DPs).

"Dr. Philip Auerbach, Bavarian State Minister for Racial and Political Persecutees, has told me he cannot cope with the many Anti-Semitic acts reported to him daily," Newman said.

"As the Germans presumably become our 'friends' and 'allies' instead of our vanquished foe, they become even more arrogant

and revert to type," the HIAS official said.

He said that recently 85 per cent of the tombstones in a Jewish cemetery were overturned and that after German police investigated, they reported that the vandalism was the work of small children. Newman said the police blandly ignored the fact that it would have taken the strength of an adult even to move the heavy tombstones.

In Munich, birthplace of Nazism, the windows of Jewish-owned shops are smashed and signs torn down. Jews are discriminated against privately and terrorized by the confident upsurge of official German hostility.

Newman cited the case of Abraham Schwarzbarg, the first former concentration camp inmate to legally establish a business in Bavaria. The windows of his butcher shop were smashed by rocks and the signs torn down.

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# What's Happened To Mufti? Is He Also A Casualty Of Jewish Arms?

JERUSALEM—The almost complete disappearance of the name of the ex-Mufti of Jerusalem from the reports on the Palestine fighting led to widespread speculation this week.

Some observers believed that Jewish military successes had ended the Mufti as a political force in Arab affairs, bringing to an end the usefulness of one of the most revolting instruments of British imperial policy in the Middle East.

As Dr. Theodore N. Lewis has pointed out (NJP April 30, 1948) British policy-makers considered the Mufti an indispensable tool for imperial intrigue and protected him from arrest "though many less known and less efficient (Nazi) collaborators have been brought to justice, or are awaiting trial."

The most recent use by the British of Haj Amin El Hussein came in the post-November 29 period. As documents published by the Nation Associates last week indicated, British empire-building in the Arab states against Russian expansion made the weakening or destruction of the Yishuv a cardinal aim of British policy.

These considerations made inevitable, as Moshe Shertok, foreign-minister-designate of the Jewish state, told the United Nations Security

Council April 1, that "the policy of the United Kingdom in the Middle East is based on active support of the Arab League."

But the British commitments to the United Nations made it difficult for the British either to move openly against the Haganah or to permit the Arab feudal princes to do so.

The Mufti was thereupon hauled back to the Arab scene and encouraged by the British to organize guerilla fighters from Arab states. This strategy opened the way for the destruction of the Jewish community without involving the British in a manner that no amount of legalistic talk could hide, and without involving the Arab states in a manner that the Security Council could not possibly overlook indefinitely.

The British also hoped that the development of the Mufti as a military power who could seize and rule Arab Palestine would at least temporarily dampen Arab League rivalries based on hopes of seizing part or all of Arab Palestine for themselves. Such hopes have seriously complicated British plans in the Middle East.

All of these aims of British policy, the observers pointed out, were contingent on military

success by the Mufti's hordes. But under the Mufti's leadership, the Arab invaders have suffered a long succession of defeats in every massed battle. The cumulative disasters, observers argued, may have had the further effect of convincing the jealous Arab princes that the cost of victory over the Haganah by a unified assault might be too high.

The observers contended that, in any case, it would have been difficult to organize the Arab armies under one leader. To date, the combined armies scheduled to have been led into Palestine May 1 by King Abdullah of Transjordan, remain purely a product of Arab Higher Committee propaganda.

But these experts, while discounting the possibility of a coordinated assault on the Yishuv after May 15 when the British mandate expires, emphasized that not the Mufti, but one of his bitterest enemies, Abdullah, emerged as the proposed rallying-point for the combined assault.

If the Mufti is finished, the lesson noted was plain. What the Jews could not win by appeals to the conscience of mankind—the end of an Arab example of the 2,000-year line of exterminators of Jewry—they were winning in their own state with their own arms.

## Biggest Program In Its History

### JEWISH PUBLICATION SOCIETY PLANS TEN TITLES FOR 1948

PHILADELPHIA—The Jewish Publication Society of America announced this week that during 1948, the society's 60th year, it will publish ten titles, the largest publication program in its history.

The titles lead off with the American Jewish Yearbook, 50th compilation in the series of the standard handbook.

The Book of Books, by Rabbi Solomon Goldman, is a new type of book on the Bible. The publishers said the book evaluates the Hebrew Bible, the impress it has made on the mind of western man, and the extent to which it has affected western civilization.

The House of Nasi: the Duke of Graxos, by Cecil Roth, is a biography of a great merchant nephew of Dona Gracia, who became a person of tremendous influence in the Court of the Sultan.

Pilgrims in a New Land, by Lee M. Friedman, is a companion

volume to Jewish Pioneers and Patriots, and tells what Jews have done for America and what America has done for Jews.

To Dwell in Safety, by Mark Wischnitzer, is a survey of Jewish wanderings, their factual record and ideological background, including the role of the Zionist movement in those wanderings.

The Purim Anthology, compiled and edited by Philip Goodman, is listed as the most comprehensive anthology on the happy festival ever published in any language.

Maurice Samuel's Prince of the Ghetto is a translation into English of the genius of Yitzhak Leibush Peretz, who shares with Sholom Aleichem top place among the Yiddish writers of the decimated European Jewry.

Ludwig Lewisohn, in Among the Nations, has brought together outstanding portrayals of the Jew in non-Jewish literature. Included are works by Thomas

## Jews Win 15-Year Fight To Build Temple

Jewish Telegraphic Agency MONTREAL—An agreement by the Quebec City administration to revoke regulations intended to prevent the erection and use of a synagogue within the city limits has ended a 15-year-old case during which legal and illegal methods have been used by anti-Semitic forces in the community in an attempt to interfere with the religious life of the Jews, the Canadian Jewish Congress announced here.

During the course of the dispute, unparalleled in Canadian Jewish history, enemies of the Jews forced passage through the municipal council of zoning laws to prohibit the building of the synagogue to replace the century-old temple.

When this method failed and the structure was erected, the municipality passed a law expropriating the land on which the building stood. In addition unidentified vandals stoned the synagogue and set fire to its interior.

### JNF Flower Day Sunday

NEW YORK—The Jewish National Fund announced that Zion Flower Day will be held in the United States Sunday, May 16, to coincide with the expected proclamation of the New Jewish State.

Mann, W. Somerset Maugham and John Galsworthy.

Henry J. Berkowitz' Boot Camp centers around a Jewish blue-jacket who learns how to live and let live in the tough atmosphere of the barracks.

Mr. Benjamin's Sword by Robert D. Abrahams is a tale of adventure for teen-agers written in the tradition of Stevenson. Abrahams tells the story of Judah P. Benjamin, Jewish statesman and "brains" of the Confederacy in the Civil War.

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### Around New York

Through June 10—Broadway Theatre, Broadway at 53rd Street. Habima, the National Theatre of Palestine, in four plays in Hebrew under the sponsorship of the American Funds for Palestinian Institutions and Theatre Incorporated. May 8-13 (Mats. May 9 and 12), "David's Crown"; May 15-20 (Mats. May 16 and 19), "The Golem"; May 22-27 (Mats. May 23 and 26), "Oedipus Rex." Prices \$1.20 to \$4.80.

May 18—Barbizon-Plaza Concert Hall, 58th Street and Avenue of Americas. Dr. David W. Petergorsky, executive director of the American Jewish Congress, will address the Manhattan Women's Division of the Congress on "The Jewish State and World Politics."

May 19-22—Riverside Plaza Hotel, 253 West 73rd Street. Twelfth annual convention, Rabbinical Council of America (orthodox). Theme: "The Future Relationship Between Palestine and the Galuth."

May 23 and 24—Yeshivah University, 186th Street and Amsterdam Avenue. Golden jubilee con-

vention of the Union of Orthodox Jewish Congregations of America.

### Restaurant Guide

This is a list of Kosher New York restaurants in the Times Square area. Future issues will list restaurants in other neighborhoods.

Gluckstern's—157 West 49th Street (off 77th Avenue).

Phil Gluckstern's—209 West 48th Street (off Broadway).

Paramount—138 West 43rd Street (off Broadway).

Polliacoff's—121 West 45th Street (Bet. Avenue of the Americas and 77th Avenue).

Pollack's—125 West 45th Street (Bet. Avenue of the Americas and 7th Avenue).

Lou G. Siegel—209 W. 38th St. (off 7th Ave.)

### Dairy

Farmfood—142 West 49th Street (off 7th Avenue); 103 West 40th Street (off 6th Avenue).

Gross—1372 Broadway (Between 37th and 38th Streets).

## ITALY DP MEN WANT MATES; SEEK REFUGEE GIRLS IN SWEDEN

From JTA and JWNS Dispatches

ROME—Italian Jewish leaders proposed this week that unmarried Jewish refugee girls be brought to Italy to relieve the acute shortage of women among the displaced Jews.

The number of Jewish male refugees in Italy is entirely out of proportion to the number of mates running as high as 70 per cent more men than women in some areas.

Officials said the shortage was particularly severe in kibbutz (collective settlement) centers. They said there are large numbers of unmarried Jewish girls in Sweden brought there by the Swedish Red Cross from German concentration camps.

Such a transfer, if it could be carried out, also was probably considered in terms of a recent

report of the Agudas Israel of Great Britain that about 7,000 Jewish refugee women in Sweden are rapidly marrying non-Jewish men and are being lost to Judaism because of the shortage of Jewish men in Sweden.

An Agudas Israel delegation reported that 600 of these women recently married non-Jews and were converted to Christianity.

## Revisionists Elect American Party Chief

PARIS—Meir Grossman, American Revisionist, was elected chairman of the World Executive of the Revisionist party at a world meeting of delegates here. The Revisionists, who in recent months have been coming out openly in support of the dissident Irgun, demanded representation on the proposed Jewish Cabinet. Members were urged to refuse to accept the principle of partition unless such representation is granted.

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## I Think As I Please

By CARL ALPERT

### The Lesson Of Ireland

THE partition of Palestine, the separatist tendencies of the Irish, the intensity of party feelings in Palestine—should direct us, on this eve of the creation of the Jewish State, to a re-reading of the modern history of Ireland. There are bitter lessons which we would do well to heed.

Three hundred years of Irish struggle for independence reached a climax 30 years ago with the passage by the English Parliament of a bill to grant Home Rule. Under the leadership of intense Irish nationalists organized in the Sinn Fein movement, however, a rebellion broke out in Ireland with the demand for complete and absolute independence. In 1918 the Sinn Fein won the elections in Ireland and at once proclaimed an independent state, which was not recognized in Britain. For several years there was large-scale terrorism and bombings along the same lines which have been familiar in recent years.

The result was to arouse world opinion for the Irish, and in 1921 Britain was forced to conclude a treaty with the Irish Free State whereby the latter became a dominion of the empire. A partition of the country took place and six of the nine Ulster counties in northern Ireland retained their allegiance to Great Britain.

EXTREME NATIONALISTS in the Free State were unsatisfied with dominion status, however, and further resentful at partition of the country. While the so-called moderates, under Michael Collins, proceeded to set up the government, the exponents of a free republic refused to cooperate. The 1922 election showed a clear majority in favor of accepting partition and the Free State, but the Irish Irgunists, thoroughly schooled in revolutionary fighting, refused to accept the results.

Civil war, bloody and horrible, broke out among the Irish. Collins was assassinated. Thousands of republicans were thrown into jail and many were executed. Republicans elected to the Dail, or Parliament, refused to be seated, so long as the treaty with Britain remained in effect. Guerilla warfare was constant, and in 1927 another major assassination, the killing of Kevin O'Higgins, vice-president of the Executive Council, touched off a new crisis.

THIS TIME PRESIDENT William Cosgrave obtained the enactment of emergency legislation, and in what amounted to an ultimatum required that elected members of the Dail must take their seats. Eamon De Valera, leader of the republicans, organized his followers within the government framework and began a campaign of legal opposition to the administration culminating in his election as president in 1932.

With the government now in the hands of the republicans, quick action was taken to sever remaining ties with Britain. Though Ireland suffered in the economic war waged by Britain in retaliation, Dr. Valera and his party retained their popularity, and in 1917 proclaimed sovereign independence under the Gaelic name of Eire.

The republicans were never reconciled to partition. During World War II De Valera interfered with British conscription in Northern Ireland and also protested the stationing of American troops there. The movement for reuniting the six Ulster counties to Eire is still strong, and many observers believe that action in this direction may some day be taken.

A few months ago, De Valera, who had served as Prime Minister since 1938, was defeated in the national elections, and was replaced by Costello.

THERE, IN BRIEF, is the modern history of Ireland. As I indicated at the outside, the comparison with Palestine is interesting, and the possible parallels deadly. I hope every responsible leader in the Yishuv will study carefully the full record of Ireland's struggles as a young and dissension-torn independent state.

### Housewives Fooling Selves

## HIGH DEMAND FOR LIVER HURTS KASHRUTH - TORONTO RABBIS

TORONTO—Jewish housewives in Toronto were severely criticized this week by the Orthodox Rabbinical Association of Toronto for a rush to buy livers and tongues which "is undermining the Jewish principles of Kashruth."

Asserting that the food value of livers and tongues is negligible, the Association said that Christian housewives buy very little of them and that "the large demand by Jewish women is void of logic and reason."

The Association charged that some Kosher butchers, unable to meet the demand but trying to satisfy their customers, "try to sell trefah livers and tongues as Kosher."

"All this is a result of the senseless run for Kosher livers and tongues which in the trefah trade is worth only half of what is being paid by the Jewish customer," the Association said.

The Association pleaded with housewives not to pay high prices "for cheap articles."

### Court Rejects L.A. Man's Citizenship Bid

LOS ANGELES—Samuel M. Wixman, a teacher of history and economics at Los Angeles Junior College from 1929 to 1940, was refused American citizenship this week by the ninth U. S. Court of Appeals.

The court rejected Wixman's appeals for citizen's papers in sustaining a Federal District court decision that he held beliefs inconsistent with the U. S. Constitution according to naturalization laws and that he believes in economic collectivism.

## AL SEGAL Speaks on THE CULTURED JEW

THE gentleman had just tossed me a problem. He had asked on the telephone: "Just what do you mean by Jewish culture?"

There was a piece of mine in which I had spoken of Jewish culture. He had also read frequent references to Jewish culture by other writers, and he was puzzled. He himself knew in personal practice only the American culture in which he was born and brought up. Was there any special Jewish culture that he as a Jew should be cultivating? A culture, as he knew it, was the way of life, arts and skills of a people that for a long time had been integrated in one spot of the world. The Jews had been in many places and everywhere their way of life had been influenced by the way of life in the country in which they lived. What, then, could writers mean when they talked of Jewish culture?



IF THERE IS a Jewish culture, which of the many varieties of Jewish culture should the gentleman take up? The culture of the Polish Jews, the Russian Jews, the Germans or maybe the Turkish Jews who are the descendants of the expelled Jews of Spain? Or the Palestinians, ancient or modern? He couldn't see why he should be cultivating any folkways but those to which he was born in the U. S. They are generally satisfactory to him, except that he doesn't like boogie-woogie and hillbilly music gives him a pain.

"So please tell me: What do you mean by Jewish culture and if it's desirable to have, where am I going to get hold of it?" "Give me time," I said, "and you may get an answer in a future column."

WELL, HERE IS his question in my lap. I've got to answer him: What is Jewish culture and is there such a thing? Or to bring it down to cases, what is a cultured Jew? Has Jewish culture to do with some special kind of Jewish art of which to say, this is a Jewish painting or this is a Jewish statue or this is a Jewish novel. (I do not mean novels about Jews).

A painter who is a Jew has no special Jewish essence in his paintpot or in his hand. He may paint a Jewish subject—most of the Jewish painters don't—but then Rembrandt, who was not a Jew, painted rabbis. A sculptor who is a Jew has nothing in his chisel to distinguish him from other creative sculptors. Who, looking at the work of the great sculptor Epstein, for example, can say this is Jewish art? If you didn't know that the sculpture was made by a man named Epstein you couldn't distinguish it especially from other fine products of the culture of the modern world. Jewish music? Our musicologists will tell you that that which is sung as Jewish music has been touched by the musical outgivings of the peoples of the many places where the Jews have lived. When I hear Hatikvah sung I seem to remember something that Smetana the Bo-

hemian wrote. Jewish architecture? There are many fine architects who are Jews but none of them would argue there is anything Jewish in his work. Even in our synagogues there is nothing of architectural content that anybody could call Jewish. They are frequently Greco-Roman or Moorish in style.

Jewish scholarship? There's plenty of it, libraries full of it, but Jewish scholarship, like all other kinds of scholarships, is of the few. It isn't the common possession of many men such as a culture should be. Jewish cooking? Well, yes! No other people can produce an ineffable dish like gefillte fish or zimmes garnished with stewed prunes. That's something special to be called Jewish, though Turkish Jews probably have recipes of their own they call Jewish, too. Jewish science? The great Einstein himself would ask "What's that?"

None of this is to disparage the achievement of Jews in the arts and sciences. They have made great contributions as men of the world giving the best of their minds to the common good. They have not stood apart doing their work as separate racists or religionists, and that is as it should be.

YET THERE IS such a thing as Jewish culture. In support of my thesis I shall describe a cultured Jew:

He is a great gentleman. He gets it from his religious teaching, from the Torah and the prophets. He carries intimations of the brotherhood of men in his culture. He knows the social teaching of Torah which tells him: "Thou shalt love thy neighbor as thyself." (And thy neighbor may be the distant Chinese child of the kid in the slum who is not a Jew). He knows the Jewish prophet who said: "Have we not all one father? Hath not one God created us?" He knows the rabbi Hillel who said that that which is distasteful to one's own self shall not be done to a neighbor. He knows most gratefully of another Jewish prophet named Jesus who said: "Whatsoever ye would that men do unto ye, do ye also unto them."

He knows the personal way of life given by the prophet Micah: "He that showeth thee, O man, what is good? And what doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God?" He knows the moral constitution of the Commandments.

IN ALL THIS, in brief, is the whole culture of the Jews. It is the Jewish gift to the culture that's called the Judeo-Christian civilization. It is the moral and spiritual way of life; it's great culture enough and why do Jews belabor "Jewish culture" that's non-existent? And what if there isn't art that is distinctly Jewish? Well, from us came the Commandments and the prophets; from us came the Jew Jesus who for 2000 years has been trying to teach the Gentiles the way to go.

I hope this is a satisfactory answer to the gentleman's question. Knowing him well as a fine gentleman, I can say that he is Jewishly cultured in the sense that I have given.

### First Polish Jews Returned From USSR

Jewish Telegraphic Agency  
WARSAW.—A group of 700 Polish Jews who were arrested during the war and held in various prison camps in the Soviet Union for several years were repatriated to Poland this week. They were brought to the Russo-

Polish border at Brest-Litovsk, the repatriates are expected to be together with 800 non-Jews the first of a wave of Polish Jews and released by their Russian now held in the Soviet Union for various offenses who will return shortly to Poland. There are no available figures on the number of Polish Jews imprisoned in Russia at the present time.

Freed under the terms of a general amnesty for Polish citizens, at the present time.

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## Summer Day Camps Ideal Answer To Leisure Needs Of Tots

DEAR MRS. PALLER:

**M**Y five-year-old boy goes to kindergarten now but I dread thinking about how to entertain him when school is out. He is too young to go away to camp and there are no youngsters of his age on our block.

Until now this has not been a problem since he was young enough to be satisfied with my company but a taste of kindergarten has spoiled him for "following mother around." To make things more difficult, we live in an all-gentile neighborhood and I would so like for him to have Jewish playmates. But, again, he is too young to go out of the neighborhood to play and it is only occasionally that I can take him to the home of a friend. Do you know of a solution?

MRS. L. R., ST. LOUIS

**THE ANSWER, IT SEEMS** to us, would be a Jewish day camp. We are almost certain that some synagogues, Hebrew school or Community Center in your city plans such a summer program. Your rabbi can probably direct you to a day camp or kin-

dergarten where your boy will have congenial play mates.

The Kirshbaum Community Center in Indianapolis is planning such a summer program. The children will be picked up in the morning and taken to a park for supervised play. There will be games, songs, story-telling, handiwork and free play. A rest period and a mid-morning snack also will be provided for the children and they will be brought home in time for lunch. It is the perfect summer recreational program.

A day camp of this type can be made into something more than a recreational facility. In some cities, children get their first taste of the fun of being Jewish in day camp.

During the handicraft period, the children make Hallah covers or clay coasters for the Kidudsh cup. They sing gay Hebrew melodies and dance Palestinian dances.

They hear stories of how Ruthie and Debby enjoy the Sabbath and holidays (from "What the Moon Brought"—Weilerstein). They laugh over the ridiculous holiday adventures of "K'TonTon," the Jewish Tom Thumb, and of "Habibi" and his intelli-

gent dog "Yow." (We like these books especially because they are full of ideas which the children may carry home for their own entertainment).

In some places, the children make sand models of the Temple of Jerusalem. In others they make the models of cardboard or clay.

**SUMMER CAMPS**, either resident or day camps, seem to us the best opportunity for letting our little ones enjoy being Jewish. Once school begins in the fall, their Jewish activities are squeezed in between other interests and are too often pushed aside.

That is dangerous. If Jewish children are to be well-integrated so that they function as healthy personalities, they must be just as proud and happy about being Jewish as they are about being American. The foundation must be built early and summer camp is a favorable place to build it.

We hope that the Summer Kiddy Camp in our city will use its opportunity to give its campers joy in their Jewishness and we would like to hear what type of program Mrs. L. R. finds in the day camp for kindergartners in St. Louis.

### Our Film Folks of HOLLYWOOD

Copyright Jewish Telegraphic Agency  
By LEON GUTTERMAN

**F**OR his first assignment under his new director's contract at Metro Goldwyn Mayer studio, the brilliant Mervyn Le Roy was selected to direct Clark Gable and Lana Turner in "Homecoming." This production, based on Playwright Sidney Kingsley's story of a famous surgeon who goes to war to help save the lives of others only to find a new and exciting life for himself, is one of the most important films ever to be turned out by a Hollywood film studio. It was considered a fitting assignment for a man who is regarded, both inside and outside of the film capital, as one of the finest, most sensitive, most intelligent directors the motion picture industry has ever had.

Sidney Franklin, producer of "The Yearling," "Mrs. Miniver," and "Random Harvest," decided on first reading that he wanted to make "Homecoming."

So did Mervyn Le Roy, top-ranking director of many screen hits such as Paul Muni's "I Am A Fugitive From A Chain Gang," "Three Men On A Horse," Anthony Adverse, "Blossoms In The Dust," "Thirty Seconds Over Tokyo," and who, with Franklin, formed the director producer team which made "Madame Curie," "Waterloo Bridge," and "Random Harvest."

As Mervyn says, "The title, 'Homecoming,' is provocative in itself. There is no one who does not have a story of an unforgettable homecoming. If a thousand writers were given the title, and asked to write a story around it, you undoubtedly would get as many different stories as there were writers. But the stories would all deal with the same basic human emotions—romance, love, longing, tenderness, understanding, and the poignancy of separation and reunion."

Having seen "Homecoming" at a special screening the other day, this columnist predicts that upon its release the picture will be accepted by the American public as one of the most significant as well as entertaining films of this, or several seasons. It looks headed for tremendous success. Director Le Roy rates a bow for his intelligent and sensitive handling of the characters as well as the story, which is readily apparent throughout the entire film. Critics will undoubtedly boost Mervyn for Academy Award honors next year, and deservedly so!

Le Roy, who is today one of Hollywood's highest paid and most successful directors, was born in San Francisco and attended the city's public schools there, working as a newsboy late afternoons and evenings. It was this that led to his entry into show business.

### To Hail Jewish State



Eddie Cantor will be one of the luminaries at a giant rally of the Los Angeles Jewish community May 19 to hail the birth of the Jewish state. The rally will be held in the Hollywood Bowl and 25,000 persons are expected. Other speakers will be Bartley Crum, chairman of the national council of Americans for Haganah, and Reuven Dafni, Haganah officer now touring the United States.

### More Jewish Orphans Safe

MONTREAL — (JTA) — A group of 39 Jewish war orphans arrived in Halifax this week aboard the S.S. Sobeiski, bringing to 547 the number of Jewish orphans the Canadian Jewish Congress has brought to Canada under a permit providing for admission of 1,000 Jewish youngsters.

Before the second World War, Belgian Jews were forbidden by law to own a specifically Jewish cemetery so orthodox Belgian Jews were buried in Holland near Antwerp.

Bernard Baron, a British millionaire industrialist, was a staunch supporter of the British Labor party until he died in 1929.

## Woman's Viewpoint

By HELEN COHEN

**O**UR campaign to cut out elaborate, expensive affairs at this time is probably doomed to failure, human nature being what it is, but at least we know others are thinking along the same lines.

Here are two clippings, the first of which comes from South Africa and was reprinted in The Jewish Spectator.

"A young couple of Parktown, Johannesburg, have cancelled all elaborate arrangements for their forthcoming marriage. Instead of the customary affair, the wedding celebration will now take the form of a little party at home for a few friends and relatives.

"The bridegroom-to-be, whose name we have promised not to mention, told me that the daily news from Palestine had prompted him in his decision. 'I think it's wrong,' he said, 'to let champagne flow at a time when Jewish blood is flowing in our future homeland. My fiancée and our respective parents have readily fallen in with the changed plans.'

"The money to have been spent on the wedding (about \$2,500), will now be distributed among the Palestine Emergency Fund, the J.N.F., and various Chalutzit funds.

"With Jewish weddings becoming more ostentatious by the day, it is to be hoped that the policy adopted by this couple will become more general."

J. A. Kay in "South African Jewish Times".

The second item is a letter in The Wisconsin Jewish Chronicle by Mrs. Florence Baroch, 2834 N. 45th St., Milwaukee.

"For several months I have carried within me an idea which I have not been bold enough to present to our community. I have timidly spoken of it to a Jewish leader here and there and have met with the same response, 'Save yourself the trouble; it can't be done.' But I still feel that it must be done and I herewith present my thoughts to the community at large for its very earnest consideration.

"When we will, even though in small measure, absorb of the spirit and self-sacrifice of our Palestine Jews, we will really be on the right, dignified road.

"What can we in America do? We can give up many superficial habits and customs in this time of decision. In view of the crisis, Milwaukee Jewry, is it really asking too much when I suggest that we give up elaborate weddings and Bar Mitzvahs and give that money to Haganah? I have no power to inaugurate a new social custom. But can I not influence a few with social prestige to start such a style—to create the feeling that large affairs are in bad taste at this time? Can I not appeal to the Junior Hadassah girls and other groups to launch such a project?"

★ ★ ★

**W**HILE we're on the subject of fashions and since we got to see the Derby on a press pass, we may as well earn our keep by telling you that the ladies in General Admission were as smartly dressed as those in the boxes; that navy blue suit with the tiny jacket was the outstanding favorite; and occasionally we glimpsed an outfit elegantly trimmed with gold and silver. One stunning woman wore a white suit embroidered with silver and had silver accessories.

★ ★ ★

**B**ECAUSE we think the papers have been a little rough on Lana Turner, we come to her defense.

Granted she has chalked up two matrimonial failures. In these (Continued on next page)

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## What Foods These Morsels Be

★ ★ ★

THIS week we take up the subject of Veal—and what can be done with it. While not as tasty as beef is helps add variety to our meals.

### Veal

Although veal, being the flesh of a young animal, is tender, it includes a large proportion of connective tissue, and therefore requires long, slow cooking. For this reason, it should not be broiled; and, if roasted, should be roasted for a long time at a low temperature. It should always be cooked well. Veal is deficient in flavor, and should therefore be much more highly seasoned than beef. Otherwise, recipes for veal and beef are mostly interchangeable.

#### ROAST VEAL

Sprinkle meat with salt and pepper, and, if desired, with flour, and place on rack in roasting pan. Cut an onion into shreds, and sprinkle over top of meat. Place in oven pre-heated to 300 degrees, and roast at this temperature, allowing 25 to 30 minutes per pound. If the roast has been boned, allow 10 minutes more per pound. Do not cover roasting pan, and add no water. Since veal is lacking in fat, put 3 tablespoons of fat in the roasting pan, and baste frequently with the fat.

#### ROAST STUFFED SHOULDER OF VEAL

Have shoulder boned. Sew up edges on three sides, leaving one side open for stuffing. Rub inside and outside with salt and pepper. Fill cavity with any stuffing desired, and sew up opening or fasten with skewers. Sprinkle with flour, top with shredded onion, and roast according to directions in preceding recipe.

#### ROAST STUFFED BREAST OF VEAL

Have pocket cut in meat, and follow directions in preceding recipe.

#### BREADED VEAL CUTLETS

Have cutlets cut ½ inch thick. Season well with salt and pepper. Dip in flour or bread crumbs, let stand to dry, then in beaten egg diluted with 1 or 2 tablespoons cold water, and again in bread crumbs. Preferably, let stand in refrigerator 15 minutes so that crumbs may set. Fry in a small amount of hot fat until well browned on both sides. Pour a little water or tomato juice (not more than 1 cup) into frying pan, cover, and let simmer 45 minutes; or bake covered in oven at 300 degrees for 45 minutes. The cutlets may be simmered first, then breaded and fried.

#### DEEP-FRIED VEAL CUTLETS

Have cutlets cut in small pieces. Let simmer in water 45 minutes or until tender, dip in fritter batter and fry in deep fat at 375 degrees until well browned. (If a 1-inch cube of bread browns in deep fat in 50 seconds, the temperature is 375 degrees).

## WOMEN'S VIEWPOINT

(Continued from preceding page)

times and in her profession that can hardly be called outstanding, nor does it justify the dragging forth of her husband's and all his relatives' divorce records.

Granted the lady was overly extravagant in shopping for her trousseau or with the wedding preparations. Do you know of any bride in the middle income bracket who isn't?

Granted she and the groom were a bit maudlin in their whispered phrases at the end of the ceremony: "This is forever." "Yes, darling."

Yet don't all lovers live under the impression that their devotion is for eternity, notwithstanding the appalling divorce figures? Have a heart, fellas.

## Evangelical Mission Gives Jewish Boys Trip

OSLO — (JWNS) — The Norwegian Evangelical Israel Mission said this week it had brought a group of 50 Jewish boys from Berlin for a three months holiday and recuperation. They will stay with non-Jewish families.

The practice of non-Jewish families and organizations of helping Jewish children in Europe is increasing.

## Europe's Young DPs Get Summer Camps

NEW YORK—Several thousand European Jewish children, mainly the undernourished and the orphans, will spend from two to six weeks in July and August in summer colonies, the Joint Distribution Committee announced this week.

JDC support of summer camps for Jewish children in most European countries is contained in the agency's May appropriations. The summer camp appropriations were made on recommendation of Dr. Joseph J. Schwartz, chairman of the agency's European Executive Council.

"Last year's summer camp program worked wonders in reviving the health, the sheer fun, the normal childhood so long denied to many of Europe's Jewish youngsters," he reported.

## WAYS TO HIKE LAYETTE OUTPUT LISTED; 8,000 GOAL FOR JUNE 13

NEW YORK—Four specific ways to boost output of layettes for infants to Jewish mothers in Europe were suggested this week to meet urgent requirements for 8,000 more layettes by June 13.

Mrs. Isaac Gillman, National Co-Chairman of the Supplies for Overseas Survivors Collection (SOS) suggested:

1. Join your local SOS group;
2. Organize a "stork shower";
3. Collect layette items at your baby's birthday party or other special events;
4. Canvass friends, neighbors, local merchants and laundries for new and used layette items.

She said a complete layette should contain the following items: two dozen diapers; three shirts; two gowns; one bonnet; flannel or wool; one sweater; three pairs of stockings; one crib blanket; two cotton receiving blankets; safety pins, one crib waterproof sheet; two cotton sheets; two bath towels; two face cloths; talcum powder; two pairs rubber pants; absorbent cotton, knitting needles and wool, mild baby soap.

The Jewish birthrate is expected to increase this summer, Mrs. Gilman said, and all Jewish groups in the United States at work on the program were urged to speed production to assure meeting the 1948 goal of 30,000 layettes.

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# The NATIONAL JEWISH POST

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**GABRIEL COHEN**  
Editor and Publisher  
**NORMAN SUGG**  
National Representative  
**BEN GALLOB**  
Managing Editor

## CALENDAR

Lag B'Omer —Thurs., May 27  
Shavuoth Mon., Tues., June 13, 14  
Tisha B'Ab —Sun., Aug. 15  
Rosh Hashonah, first day —Mon., Oct. 4  
Rosh Hashonah, second day —Tues., Oct. 5  
Yom Kippur —Wed., Oct. 13  
Succoth Mon. & Tues., Oct. 18 19  
Shemini Atzereth Mon., Oct. 25  
(All holidays begin on the preceding evening at sundown).

Friday, May 14, 1948

## The Editor's Chair.

WELL, what do you say we get the Temple Emanu-El situation straight? In the first place, and in the first place we were right, Temple Emanu-El is getting a new rabbi. We mean Temple Emanu-El of New York. I can't announce it yet, but just so we can claim a scoop I'll tell you the second letters of both his first and last names. They are **u** and **a**. Now to get back to Emanu-El in San Francisco, the new rabbi is Alvin Fine. While on the subject, the interesting open pulpits are the ones which probably will be vacated by the rabbi taking the pulpit of New York's Temple Emanu-El, Rabbi Fine's pulpit in Philadelphia, and Rabbi G. George Fox's pulpit in Chicago. Both of the latter two rabbis are still in their pulpits, but obviously the men to be selected as their associates will succeed them, other things being equal. I could tell you who is being considered for these openings, but it would be bad!

And again, while on the subject of pulpits, let me tell you that the new Reform Congregation being organized in Cleveland is anti-Zionist. Whether or not it will go all the way, as did Beth Israel (Rabbi Schachtel) in Houston, I don't know.

And while on the subject of rabbis, Dr. Solomon B. Freehof is writing a new book. It will be a sort of introduction to the bible and will be published this Fall. Rabbi Irving A. Mandel, who, with his wife, returned just five weeks ago from the Hebrew University in Palestine, will be assistant to Rabbi Joshua Loth Liebman in Temple Israel in Boston. Rabbi Mandel has deep burning eyes in a rosy face, and if he'll pardon me, looks like the paintings of Christ when he was a young man.

Here's a long range prediction: Phil Klutznick as new president of B'nai B'rith. Of course it can't be until 1950 when Frank Goldman's term expires, but if I were you I wouldn't lay odds against this choice. Incidentally, Phil and Dr. Sachar were the two men in that B'nai B'rith commission who fought most vigorously for the B'nai B'rith to stay in the Conference. At Chicago at the National Jewish Welfare Board Convention last week-end Phil chaired one of the sessions, and Henry Monsky would have been proud of him.

There's quite a bit of enthusiasm over the choice of Dr. Sachar as president of Brandeis University. His acceptance is guarantee that the new school will be a first class institution. Present plans are to admit 200 new students each year for the first five years. There already is enough money in the till to guarantee the budget for the first four years. The medical school won't

be opened until the facilities and the prospective faculty, etc., are of such recognized excellence that it will receive a grade A standing. Dr. Sachar at present is rounding up a faculty.

## WITH THE RABBIS

Rabbi Tzvi H. Porath of Philadelphia has just returned from the Aleutian Islands where he conducted Seder Services for Jewish servicemen. He is now director of the B'nai B'rith Youth Organization for Pennsylvania.

Rabbi and Mrs. David Sherman of the Jewish Reform Congregation of Capetown, South Africa, are receiving congratulations on the birth of a daughter . . . Rabbi Jacob Wendroff has accepted the pulpit of Congregation Kneseth Israel in Hartford, Conn. He will begin his new duties in September.

Marius Ranson, rabbi at Temple Sharey Tefilo, East Orange, N.J., has resigned to become spiritual leader of the Congregation Emanu-El of Fort Lauderdale and Hollywood, Fla. He is vice president of the Association of Reform Rabbis of New York and has been active in inter-faith work.

Rabbi Albert M. Lewis will be officially installed May 23 as spiritual leader of Temple Isaiah in Los Angeles. Rabbi Albert Wolf, regional director of the Union of American Hebrew Congregations, will be the installing officer.

Rabbi Solomon Goldman's speech at the installation of officers of the Anshe Emet Men's club will mark his first public appearance since his return to good health.

## Habimah's "Dybbuk" Hit By Yiddish Critics

Jewish World News Service  
NEW YORK—The Habimah, famous Hebrew theater of Moscow and Tel Aviv, has made a hit with the public in the first play of its current United States stand, but not with the Yiddish critics, it appeared this week.

Dingol of the Tag, Buchwald of the Freiheit, and Gutman of the Morning Journal all tried hard to hide their obvious disappointment with the Habimah and its first production, "The Dybbuk."

Dingol and Buchwald agreed that Habimah "has remained where it was 25 years ago," when it first came to the United States and scored its great success. Both writers said they expected Habimah to bring with it something of the spirit of the new Palestine.

## Baltimore Rabbi Feted For New Book on Heine

BALTIMORE—Three famous scholars will speak at a dinner party Sunday May 16 for Dr. Israel Tabak, rabbi of Shaarei Zion Congregation, on the occasion of the appearance of his "Judaic Lore in Heine," which will be published this month.

The speakers are Dr. Samuel Belkin, president of the Yeshiva University of America, Prof. William F. Albright, chief of the department of Semitic Languages of Johns Hopkins University, which is publishing the book; and Prof. Ernst Feise, head of the department of Germanics at Johns Hopkins.

## Way Down There, Too

WELLINGTON, New Zealand —The New Zealand Jewish community of 3,500 announced a goal of \$160,000 for the New Zealand Jewish State Appeal Campaign in May and June.

## We Needed Rules—The JWB Statement

A DOPTION by The National Jewish Welfare Board of a statement of principles and inclusion of an enforcement clause, albeit after a compromise with the forces who contended democratic rights were being invaded, makes this farseeing national organization the first in the Jewish community to adopt a code of observance.

The Reform group in the United States is presently discussing just such an action, with the latest convert to the cause Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations. Other Jewish groups have sets of standards, Orthodoxy for instance, but these were not devised or even amended in America. The Conservative movement, too, is beginning to hear demands that it go through

the same stabilizing process.

There are those who feel, and it is unfair to impugn their motives, that the action of the Jewish Welfare Board is a mistake. They were in the minority at Chicago, and used the plea, heard often before that no voting procedure should be used to attempt to make the minority conform.

In the eyes of The Post this process is constructive. Part of the chaos in American Jewish life is due to this lack of elementary rules—the fetish that chaos can be a virtue. Life, or even a game, would be unlivable without rules. We are a community, and as a community, we must have a goal, a set of aims, a list of regulations. The individual cannot make his own rules.

## 75 Babies Die Out Of Each 100

THE amazing story published on our women's pages last week telling of the indescribable living and health conditions of the half million Jews of North Africa must come as a shock to American Jewry.

Of course there has been a vague feeling that the Jews of these far-away lands were poverty-stricken, but that conditions are such that the baby death rate for the first year is seventy-five per cent, or that 100 children couldn't be found among Casablanca's 286,000 Jews, who were free from infectious disease, is something else again.

No wonder, it could be said here, that Jews don't want to read Anglo-Jewish newspapers. Their peace of mind is continually disturbed by this kind of revelation.

There is more to this editorial than the

paragraph above. It is that this situation is not new. It is not a 1948 situation, it is not a World War II effect. Obviously this condition has been going on for years, perhaps centuries. One solution of course is Palestine. But even that will be months and years off.

The Post recommends more light on the subject. As some of the most urgent tasks at hand are taken care of by the J.D.C., and by the new Jewish state, the true picture of the situation in these far off places should be learned and the truth broadcast.

The occasional statements by the World Jewish Congress and the occasional news release, such as this one by the J.D.C., are not enough. If necessary a committee of leading American Jews should be sent to investigate and report.

## Who Is To Blame—Rabbis Or Laymen?

RABBI David Schwartz's letter in The Freedom of The Press section of this issue points up a serious situation in the rabbinate.

The Post is inclined not to leave the rabbi uncriticized; and that criticism can be extended to include our seminaries, the schools where our rabbis are trained.

It is true that the rabbi is working not in a void, but with the Jews of this generation, which, to most readers of The Post, should almost be enough to exculpate any rabbi.

Yet, except in rare instances, where has there been the rabbi who has been willing to make a martyr of himself; who deliberately and with purpose aforethought will carry the fight against the demand in our congregations for ambassadors to the Gentiles, or for book reviewers instead of serious men touched with the godlike ideal; who are teachers and scholars and pastors?

There is the case in Kingston, N. Y., where the rabbi resigned when his congregation apologized to the school board after he had complained against bringing the Christmas cele-

bration into the schools. This incident was a healthy one because immediately all the rabbinical bodies backed their colleague and no rabbi was allowed to fill the vacant pulpit for a period of time as a penalty for the congregation's attempt to usurp the authority of the rabbi.

But this is the lone incident of the kind that has received publicity in recent years.

The Post has very few kindly thoughts for the laymen who today are running our congregations, or, for that matter, for the lay people who are members of the congregations. They have destroyed every bit of sacredness, every bit of dignity, every bit of holiness in the pulpit. They are uncouth, they are gross, and they are unpenitent.

But this situation where the environment drags the rabbi down to its own level, is no compliment to the rabbi either. The rabbi's tradition in Israel is much more glorious than that. What is needed is sacrifice, denial, even martyrdom, for without these heroic virtues in our rabbis, the Jewish community will not be pulled from the quagmire.

## Current Comment

Reform, Conservative, Orthodox, Moving Closer Together Says Rabbi Joseph Klein In The Temple Beth Emeth (Brooklyn) Truth—What will American Judaism be like a generation from now? I had occasion to discuss this question recently with a group of young people at a Conclave called by the New York League of Temple Youth. Will the same hard and fast lines that seem now to exist between Orthodox, Conservative and Reform groups continue or will a new form of American Judaism that will bridge the gaps presently dividing American Israel come into being?

It seems to me that a number of symptoms have appeared to indicate that Reform and Conservatism will soon be so close to each other as to make it difficult to distinguish between them. Rabbis of both camps have had a tendency to refer to their respective philosophies as "Liberal" or "American" Judaism. The Reform movement has been showing a preference for the terms "liberal" or "progressive" in describing its aims, as if to say that these are less extreme in their meaning than the term "Reform." A new emphasis which was absent a generation ago is being placed on the importance of old traditions, customs and ceremonials and many of them are being reintroduced into Reform synagogues that had not known them for many years.

At the same time, one sees striking ex-

amples of what had formerly been interpreted to be expressions of Reform Judaism taking deep root in Conservative congregations. New prayer books with almost the identical changes and deletions made a century ago by early Reform rabbis are now appearing as authentic expressions of Conservative Judaism. Many of the innovations of Reform—Confirmation, mixed choirs, organ music, prayers in the vernacular, elimination of ceremonials that have lost their meaning—have become as commonplace in Conservative synagogues as they are in Reform. Even the wearing of the hat has ceased to become a distinguishing mark as there are now many Reform congregations in which covering of the head is required during worship and many Conservative congregations in which it is not required that hats be worn inside the synagogue except during worship.

The tendency to change can also be observed in large numbers of Orthodox congregations which are gradually incorporating innovations that are standard in the Conservative camp. All of this points to the fact that American Jewry is coming of age. The old lines of demarcation which had their origin in difference of language and culture are gradually being worn down. A new, native-born American Israel is emerging and with it, a Judaism that is native to American soil.



Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

### SHE, TOO, DEFENDS SEGAL'S RIGHT TO SPEAK—AND THE EDITOR'S TO PRINT

Editor, National Jewish Post:

At last I have plunged into the fray of Segal versus Irate Readers. Mr. Alfred Weisel's letter (April 30th issue) was the spark that kindled this flame of battle. I mentally applauded Mr. Weisel's deft and searing denunciation of Segal's weak and unadmirable condonation of America's shameful betrayal of her U. N. promise. It was the manner however, in which Mr. Weisel ended his obviously sincere diatribe that produced in me an uncomfortable feeling of apprehension. Mr. Weisel is suspicious of the editorial policy of the Post, and in condemning the Editor for including the column of the much discussed, oft maligned Mr. Segal, he refutes his own eloquent conception of patriotism.

Voltaire once said, "I disagree with what you say, but I defend to the death your right to say it." It is that wonderful freedom of expression that represents our democracy, thus giving Mr. Weisel the opportunity to flay verbally both the spinelessness of Segal and also the glaring inequalities of our national policies.

We are citizens and patriots—but first, last and always we are Jews. We cannot forget that—we are not allowed to. We know that there is discrimination

against us in all walks of life, educationally, in our jobs, and in our social life. If a few of us trespass, most of us are condemned. We write under the barbed geniality of such expressions "some of my best friends are Jews," and "Ah, but you're different, you're a white Jew."

No one can be all things to all people. Pity Segal, scorn him, enjoy, yes enjoy his simple homilies, and snort with sheer dis-

### HE BELIEVES MOST POST READERS WANT AL SEGAL'S COLUMN DROPPED

Editor, National Jewish Post:

I wish to join with Mr. A. Weisel and the other readers who have spoken up against Mr. Segal's column. I personally feel the gesture is a vain one on your part. That space could be used for better news. I have been convinced by you that your paper should print both sides of the question—as far as news is concerned. But why print the opinion of one individual who seems to be living in the smoke of his pipe?

I know of many people who would subscribe to the National Jewish Post as soon as this column was dropped. It is not infor-

gust at his nauseating attempts to ingratiate himself with his local community as a staunch American who is by chance a Jew; when even his gentile neighbors must feel as any American should feel, a profound and galling shame at this ominous blot on our national honor—but don't threaten to ban the paper that prints him. It smacks too much of the very thing we must fight unceasingly against—the insidious fifth column of intolerance, against even each other.

MRS. JOSEPH SIMKIN  
Anderson, Ind.

mative nor educational, so why print it? If it were possible, I would like to see you conduct a poll among your readers and you would find out that the overwhelming majority object to Al Segal's column. Must we suffer on account of a few? It is a shame because you are ruining a good paper with a very trashy column.

It is bad enough that we in Cincinnati must tolerate this column in the Israelite but why should others have to read such immature writing?

L. HARRIS  
Cincinnati, O.

### NOT TILL JEWS FREE THEIR RABBIS WILL U. S. JUDAISM FLOURISH, SAYS HE

Editor, National Jewish Post:

I know that the following will evince both good and bad criticism, but I think that at least some thought will be evoked. Thought is important to Jewish life in this country. A great deal of confusion and haphazardness involved in Jewish education is a result of the lack of serious concern over Jews and their Jewishness in the U. S. I must say, at this point, that the seminaries are veritable utopian institutions and I will never forget the years I spent at my own seminary pondering on the many facets of the Jewish genius and engaging in discussions truly interesting and appropriate for the future of Jews and Judaism in the U. S. All of these discussions, lessons and instruction however were and are still confined to the walls of the seminaries and the students.

A Rabbi graduated from any of the seminaries in the U. S. is trained and convinced or should be convinced that he is a Rabbi, preacher and teacher in Israel. He therefore can assume that there is an Israel in this country which is interested in his preaching and teaching. However, all too often, and this I know too from fellow colleagues, the Rabbi does not teach and preach; he serves, and often enough he serves elements in American Israel who are not interested in learning but exploit the Rabbi for the particular purposes which they have in mind. There are many Jewish communities in the U. S. and many Rabbis but Israel as the protagonist of Jewish teaching and preaching is almost nil.

As I have said Rabbis are graduated with high ideals but they are not free men. If they are

married and need to support a family many, sooner or later, fall in line and instead of teaching they become slaves and servants of people who may have no knowledge whatsoever of Judaism or Israel. I think seriously that unless the Rabbis in the United States can somehow find a way of independence so that they can be free to teach that which their hearts indicate—many fine, idealistic young men will leave the Rabbinate and do for the Jews and Judaism as best they can in other fields of endeavor. How can a man who is a Rabbi honestly teach what is in his heart if his congregation can dismiss him at any time for unimportant reasons, or if he is a salaried individual and as such must take care not to offend the heads of his congregation even though they may have no idea whatsoever about Jews or Judaism.

American Jewish leaders had better start taking stock of their flocks and instead of being servants or slaves they must become real leaders and the Jews must realize that this is necessary or else we are headed for inextricable confusion. Without true leaders—just servants—Israel in this country will be headed for trouble, Jewish education will suffer and Israel as a whole will descend.

I ask you to please print this letter and I ask the public also to advance their ideas on the independence of the Rabbinate or lack of independence. Again I repeat are we interested in Jewish leaders spiritual or otherwise are we interested in Jewish servants who cannot really be free?

RABBI DAVID SCHWARTZ  
Crawford, Ill.

### SHE DISSENTS FROM RABBI WISE'S DEFENSE OF JEWISH FRATERNITIES

Editor, National Jewish Post:

In the April 23 issue of Congress Weekly, Rabbi Stephen S. Wise invited comment in defense of the usage of "sectarianism" in Jewish life. There is no defense of its usage if what it seeks to do is to reduce a people to a sect.

However, I should like to make an observation on another point of Rabbi Wise's viewpoint, that of his even nominal defense of Jewish fraternities and sororities. I find it rather surprising that Rabbi Wise should refer to these organizations particularly, when speaking of Jewish institutions, since their establishment, their maintenance, and even their selection of membership is based on nothing more Jewish than the Anti-Semitism of the general similar institutions. Otherwise, these Jewish fraternities and sororities are completely void of Jewish content, and membership in it requires no other merit than a good orientation in the superficial so called social graces.

Furthermore, aside from creating an artificial society of mutual resentment-ridden young people and providing them with the facilities for endless socials, and, perhaps, occasional discussions on plans for further socials, these institutions add nothing to the strength of Jewish life, nor do they draw upon the inspiration of Jewish living.

The Jewish fraternities and sororities are not the only Jewish institution which were erected thus on the floating foundations of anomaly. With the exception of the several Mizrahi groups, I don't know of one Jewish organization which makes an attempt to fortify its establishment with observances of the most fundamental traditions and faith, which of all other considerations, make Jewishness valid. Even their nationalism loses meaning if what they lay claim to as a nation instead of a sect, is discarded. Here, for instance, is an example of Jewishness which I have myself witnessed.

About ten days before Passover a young neighbor couple of mine

were preparing to move to California. After selecting the things they wanted to ship to their new home, the residue of various accumulated objects were discarded. And along with all the trash, resting neatly in its little velvet bag, adorned with a star of David, lay a pair of tefilin on the garbage heap in the alley. I took the tefilin into the house thinking that perhaps they were inadvertently so degraded. But no.

The young couple, college people incidentally, who belong to fraternities and sororities and other Jewish organizations, explained that these were the tefilin the young man was given for his Bar Mitzvah, and were used only when the Hebrew teacher who prepared him for entrance into the Jewish fold, taught him how to use them. The modern Jew, he explained, does not need such nonsense to be a good Jew. I asked whether they had a tallith too. But this, the lady said, she used for a dust cloth. So do the sustaining pillars of our Jewish structure crumble one by one and bit by bit.

They discarded one more item which I rescued with the tefilin and now possess. It is a beautiful small etching of a venerable old Jew wrapped in tallith and tefilin. These young college bred, organization Jews thought it funny, and saw no purpose in keeping it. To them it didn't even possess the value—for the sake of art alone—as would a drawing of some cheap, dowdy nude. This was an old fashioned Jew, they said, whose types no longer exists.

Alas and alas! They were untouched and unmoved by the utter tragedy that befell Jewry when his type of Jews were exterminated and ceased to exist. Totally removed as they were from the fountains of Jewish faith, they were devoid of all sentimental attachment to tradition. It was only a Jew in tallith and tefilin, and he and his kind were no more.

They had no means of comparing him to themselves, and

no measure with which to plumb a depth beyond the surface. They did recognize the portrayal of the essence of a great faith, for unlike themselves, this Jew did not need artificial stimulants or false premises to prod him to awareness of his great and undying heritage, and that there was more strength, more capacity for endurance in one old fashioned Jew than there is in a car-load of modern ones now.

How could they understand that when the old, old fashioned Jew wrapped his weary bones, his aching soul, and his broken heart in his tallith, it was as if he had built a fort of steel between him and his enemies, and secured the inner glow of his eternal spirit against whatever storms raged. They did not understand that when the old Jew donned the tallith, he created for himself a zone of safety, as it were, which shut out the hurt and the pain and the mocking and the jeering, yes, the woes and tribulations of centuries which unfortunately, did not pass with the old fashioned Jew.

They did not know that the tallith created for him a tiny space of Mokom Menucho, wherein he was free to commune with his God and the God of his fathers. Sheathed in the tallith, he found a resting place where he could refuel his soul's contentment and replenish his courage for the morrow. They did not even guess that the picture of the old Jew in tallith and tefilin represented a grandeur and dignity unknown to kings.

Rabbi Wise says that the Jewish fraternities and sororities were established as a refuge for Jewish young people where they can meet in self respect and dignity. But wherein, as Jews, are they either self respecting or dignified? If the reports on the high rate of intermarriage in the colleges are true, then these particular Jewish institutions are either no refuge at all, or if a refuge, then not only from Anti-Jewishness, but from Jewishness as well.

LILLIAN REZNICK OTT

### ANOTHER REPORT ON WHICH RABBI FIRST OPENED CONGRESS WITH PRAYER

Editor, National Jewish Post:

Mr. Samuel H. Abrahamson, in his recent letter to your "Freedom of The Press" page, was quite right.

Rabbi Abraham de Sola, D.D., L.L.D., Professor of Oriental History, McGill University, Montreal, Canada, was the first foreign clergyman to open the House of Representatives with prayer

Nevertheless, although he was the first clergyman from a foreign nation to have this honor, he was not the first Jewish Rabbi

to appear at an opening of Congress. That distinction goes to Rabbi Morris Jacob Raphael, of Congregation B'nai Jeshurun, New York City, who 12 years before Rabbi de Sola, delivered the invocation at the first session of the Thirty-Sixth Congress, on February 1st, 1860.

CHARLES E. MAYER  
Dallas, Tex.

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## Many Jews Managers, Owners Of Baseball Teams

By LOU BERLINER

National Jewish Post Sports Editor

The great national pastime of baseball has a number of Jewish men in the 1948 ranks.

Heading the list is Hank Greenberg, who serves as vice-president and coach of the Cleveland Indians. Harry Grabiner is also listed as a vice-president of the Cleveland club while Marsh Samuels is the publicity director and "Harold "Spud" Goldstein traveling secretary of the same team.

Oscar Salenger, formerly of Chicago, is president of the Sacramento team of the Pacific Coast league

and has controlling interest of the Grand Rapids, Mich., team of the Central League.

In the managerial field, Milt Galatzer, former big leaguer, is at the helm of the Grand Rapids team; Morris Arnovich, who played with the Giants and Reds, is pilot of the Selma, Ala., team in the Southeastern league; Harry Chosen, ex-Southern League luminary, is pilot of the Miami Beach team of the Florida International league; Andy Cohen, the former NY Giant and Minneapolis Miller, is in command of the Eau Claire, Wis., entry in the Northern

league; Leonard Greene is skipper of the Petersburg, Va., team in the Virginia State league.

In other capacities, we have Mrs. Sam Rosenthal listed as vice-president of the Lubbock, Tex., club of the Texas-Mexico league. Her husband, who died last year, was president of the team and the field in Lubbock is called "Sam Rosenthal field." I. M. Goldberg is president of the Abbeville, La., team of the Evangeline league, and C. W. Cohen is president of the Petersburg, Va., team.

## Judge Weiss Calls Ribalow Book Major Contribution to U.S. Sports

"The Jew in American Sports," by Harold U. Ribalow, Bloch Publishing Co., New York.

REVIEWED BY JUDGE SAMUEL A. WEISS

SPORTS lovers of America will thoroughly enjoy Harold U. Ribalow's book, "The Jew in American Sports."

This is the first publication within my memory that deals exhaustively in the personality stories of the greatest Jewish sports stars in America with added thrilling episodes on the baseball diamond, the gridiron, the basketball court and the squared circle.

In addition, one finds many a laugh from the anecdotes and personal stories told by the actors themselves. Particularly will the readers like those told by Benny Leonard, one of the greatest lightweight champions of all time. Ribalow in a personal way introduces you to Leonard and you get to know Leonard and like him and appreciate him as a real champion—fighter and citizen.

Thrilling memories are revived in the stories about Hank Greenberg, one of the greatest home-run hitters; Johnny Kling, former Chicago Cub catcher, and one of the smartest in the business; Dolly Stark, a splendid umpire; Al Schacht, the clown prince of baseball; Jay Choyinski, Barney Ross, Lew Tendler, and Leonard, among the best fighters in the history of the sport and whose names are legendary to sport fans.

Others in Ribalow's gallery are Benny Friedman, All-American quarterback at Michigan; Marshall Goldberg, on of Pittsburgh's greatest All-American stars, and Sid Luckman, former great Columbia star and quarterback for the Chicago Bears, who will go down in sports history as one

### Meet the Reviewer

Judge Samuel Weiss is quite a sports personality himself, as a perusal of the book, "Sammy Blows His Whistle," by his friend, George E. Kelly, will amply demonstrate.

He was football captain and star quarterback at Duquesne university, a Catholic institution, and has done some notable officiating as a referee in pro football games.

Jewish readers will remember him for his tangles with Rep. Rankin when Weiss was a congressman.

of the greatest pro football passers of all time; and Nat Holman, one of the best basketball stars who has acquired an enviable reputation as coach at the City College of New York. As Ribalow says: "He is Mr. Basketball himself."

The reader will soon discover that democracy, fair play and the spirit of brotherhood is firmly rooted in the field of sports. American sports fans love a champion, whether he is black or white, Catholic, Protestant or Jew.

Harold Ribalow has made a fine contribution to the American sports library with his book and I am sure all Americans, young and old, will enjoy this well-written sports document.

## Barron Captures Goodall Tourney

NEW ROCHELLE, N. Y.—Herbert Barron of Fenway this week won the Goodall round-robin golf tournament at the Wykagyl country club. His final total was a plus 28.

To win Barron beat off the challenge of 15 other pros. Bobby Locke, the South African star, gave Barron his hottest tussle. From the \$2,000 victor's purse, Barron donated \$500 to the new Rochelle Hospital Fund.

One hundred and twenty Jewish students have enrolled in the Berlin University and have formed an association of their own.

## Shorts

ARNOLD Levinstein, No. 2 player on Ohio State University's tennis team, won three titles in the Columbus Central YMCA sports tournaments. He won badminton singles, badminton doubles with Ray Beck, and table tennis doubles with Saul Seigel, who is a tennis prospect for the Buckeyes, too, but a badly sprained ankle has hindered his chances. Both Seigel and Levinstein hail from Columbus, O.

Leah Thall won the Columbus women's singles title in table tennis by defeating her sister, Thelma, 1947 winner, in the finale. Thelma shared doubles honors with Bob Greene.

Abe Saperstein, the well-known Chicagoan who promotes negro baseball and basketball for a living, has been appointed a scout for the Cleveland Indians by his old friend, Bill Veeck, popular prexy of the Indians. Saperstein will scout negro talent. Last season, he obtained Larry Doby for the Indians from the Newark Eagles. Doby started the season as an outfielder.

Seymour Greenberg of Chicago recently returned from a trip to Buenos Aires, where he competed in the River Plate tennis meet. He doubled with Augusto Zappa of Argentina and they went to the finals.

History repeated in the B'nai B'rith Women's Bowling league in Columbus, O. In 1947, the league's annual headline tournament was won on the very last roll when Mrs. William Bronska made 12 pins to win the title by one pin. This year, Mrs. I. M. Harris did exactly the same thing to annex the championship.

**Jewish State Show On Eternal Light Sunday**  
NEW YORK—The Eternal Light will offer a special program Sunday, May 16, to mark proclamation of the Jewish State with a re-broadcast of "The River Jordan" over the NBC network at 12:30 p. m. DST.

This is Irve Tunick's adaptation for radio of Dr. Nelson Glueck's book. Rabbi Albert I. Gordon, executive director of the United Synagogue of America, will deliver a brief talk, speaking from Chicago.

There are 1,700 Jews in Wellington, New Zealand, 1,500 in Auckland on North Island, and 260 in Christchurch on South Island.



## Jews in Sports

(Copyright 1948, Jewish Telegraphic Agency, Inc.)

By HASKEL COHEN



BERNARD POSTAL, publicity director of the National Jewish Welfare Board, has sent us some interesting material concerning basketball in Jewish Community Centers and YM-YWHA. According to his information, the hoop game is still the number one team sport in these organizations. Figures made public by his department last week disclose that at the close of the Jewish Center cage season more than 1,000 players, representing Jewish Center teams in 72 communities, participated in games throughout the recently concluded campaign. Every part of the country except the Pacific Coast and Rocky Mountain regions were active in 11 court leagues sponsored by seven JWB sections.

In each of three sections—New Jersey, New York State and Metropolitan New York—there was a section-wide league, with the winner crowned as sectional champion. Four sections sponsored two leagues each for geographical convenience, with titleholders in each league. Play-offs were held in two sections to determine over all sectional winners.

Sectional winners were: New York State Section—Albany Jewish Community Center; New Jersey Section—Perth Amboy Jewish Community Center; Metropolitan New York Section—Union Temple and Williamsburg "Y" tied for first with Williamsburgh winning the play-off game; Middle Atlantic Section—Easton YMHA, winner of the northern division championship, knocked off the Wilmington "Y" southern division champion, for the sectional title; New England Section—Chelsea YMHA defeated the New Haven Jewish Community Center.

The midwest and southern sections were unable to work out playoff games. The Jewish Educational Alliance of Savannah took the southeast regional championship while the New Orleans "Y" copped top honors in the mid-south area. In the midwest section, the St. Louis "Y" defeated the Kansas City Jewish Community Center in the western half, while the Jewish Community Center nosed out Columbus' Schenck Center for the eastern half gonfalon.

Easton received the first Joseph Daroff Trophy as champion of the Middle Atlantic JWB Section. The St. Louis "Y" won a first leg on the Joseph S. Lerner Trophy.

Among other interesting developments of the season in the JWB basketball league were:

The Metropolitan New York Section eliminated all present college and high school players from tournament games and barred JWB league competitors from representing more than one team. . . . An experimental game at the Troy Jewish Center was played to determine how much luck can be eliminated from basketball by raising the hoops five inches and extending them 20 inches from the backboards. . . . The Cincinnati Jewish quintet won the Queen City AAU court title for the second successive year, remaining undefeated throughout the city. . . . Fifty-four teams entered a city-wide basketball tourney sponsored by the Kansas City Jewish Center.

SAM NAHEM signed with the Philadelphia Phillies for a reputed \$8,000 as compared to the original \$5,000 offer made by the Carpenter clan. Sam was quickly rushed into action with a relief stint against the Dodgers. At 31 the Brooklyn barrister feels he knows enough about pitching to make the grade. When he was up before with Brooklyn and St. Louis the hurler was only 23 and tried to fog his way through the opposition. Stronger and faster twirlers than Nahem found out that this method of making the big time is a precarious one to say the least. Poise and experience acquired while pitching three times a week with the fast Bushwicks will stand Sam in good stead. He now possesses savvy and pitching know-how to replace his fast ball.

### Shapiro Named Director

NEW YORK—Judah J. Shapiro, associate national director of the Hillel Foundations, has been given leave of absence to serve as director of Jewish Education overseas for the JDC, it was announced this week.

**Huntington Laboratories**  
Huntington, Indiana  
Denver  
SANITATION PRODUCTS

### Young Judea Opens Two Camps In U.S.

CHICAGO (NJP) — National Young Judea has obtained two camps of its own after several years of planning, Norman Shanin, executive director, said this week.

One camp will be located at the Brandeis Camp Institute at Hendersonville, N. C., and the other at the Plugat Aliyah farm at Poughkeepsie, N. Y. The camps will be known as Tel Yeudah.

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A National Jewish Post Special Report

# HALF U.S. JEWS LIVE IN STATES WHICH HAVE STRONG FEPC LAWS

NEW YORK—(NJP)—Four states, containing more than half of America's five million Jews, have placed their minorities under the protection of strong and effective laws against job discrimination, a National Jewish Post survey of such legislation showed this week.

These states are New York, New Jersey, Massachusetts, and Connecticut, which have a total Jewish population of 2,830,000. Three other states—Indiana, Wisconsin and Oregon, with a Jewish population of 80,000—have laws that provide for investigation of discriminatory job practices but the investigatory bodies have no enforcement powers.

**FEPC Widely Introduced**  
The National Community Relations Advisory Council reported that FEPC proposals were introduced during the past two years in Arizona, Delaware, Colorado, Illinois, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio, Pennsylvania, Rhode Island, Utah, Washington and West Virginia.

The NCRAC reported that, as far as popular support of such measures is concerned, the people appear to be on the side of FEPC. The NCRAC said that with the exception of California, where FEPC was decisively beaten on a referendum vote, no state has beaten a proposed FEPC by a majority vote.

"All such measures have been defeated by various parliamentary maneuvers, such as burying the bill in committee, or having it defeated by lack of a constitutional majority even though a majority of those voting were recorded in favor," the NCRAC disclosed.

**Prospects Poor for 1948**  
There is little likelihood that any more states will embody FEPC into law this year, the NCRAC reported, since those northern states which have 1948 ses-

sions have already acted on such measures, but a major drive in 1949 to spread such state laws is anticipated.

**New York was the first state to enact such a law, which became effective March 12, 1945. The other three states having strong laws modeled theirs after the New York pattern.**

The NCRAC declared that many charges leveled against FEPC legislation have been disproved by the record of practice in the four "strong" states. The chairmen of the New York, New Jersey and Massachusetts commissions testified before the Senate Labor and Public Welfare Committee at hearing on the proposed national FEPC law.

"All reported that there had not been a single instance of a business leaving their states, of a mass walkout, or of a complaint by any employer that compliance with the law had resulted in a loss of either customers or revenue," the NCRAC said.

"On the contrary, they testified that an increasing number of concerns had come to the conclusion that FEPC laws help business by promoting a more efficient utilization of labor," the agency said.

## Fund for Raymonde

In honor of the birthday of Mark Berch, 414 Oneida Place, N. E., Washington, D. C., his Aunt Mary B. Lewis, Washington, 11, D. C. presented \$3 to the fund for Raymonde. Happy Birthday Mark, and thanks to your Aunt who has been a faithful supporter of the Fund.

Mrs. Samuel Frisch, Box 9, New Ulm, Minn., sent \$5 this week for Raymonde. Thank you.

Mrs. Avron L. Robbins, 613 S. Flower, Santa Ana, Calif., writes for full information about Raymonde and hopes to interest all of the teachers and students in her Sunday school in helping.

Raymonde Ivankovitzer is a French-Jewish war orphan, whose father and mother were killed or lost. She is 11 years old, with dark hair and eyes, and a charming smile, judging from the snapshots she sent us recently. She lives in a children's home near Draveil, where she has many friends, and a loving house-mother. She goes to school and writes that she studies hard. During the winter, she wrote of hikes in the woods and of fun with snow.

Raymonde's support of \$180 a year is paid by the Junior Post League through the Plan for Foster Parents. All the members of the League are

Raymonde's "family." Besides the money we send, friendly letters give our "foster-sister" great pleasure, and she is delighted with the boxes some of the members have sent.

Money and letters should be sent through this department. But if your school would like to make up a gift box, it should be sent to Raymonde Ivankovitzer, No. 7310, Plan for Foster Parents Warehouse, 122 E. 34th St., New York 16, New York.

A gift box should be most welcome at this time, since no box of summer things has been sent this year. Dresses, size 12 or 14, socks, size nine, handkerchiefs, sunsuits, pajamas, underwear, writing supplies, soap, toiletries, paints, games and candy would brighten Raymonde's summer.

If you decide to use part of your collection for a gift box, please let us know. Good luck in your efforts, and thanks to you and to Rabbi Lawrence A. Block of Huntington, W. Va., for your support.

We hope to raise the \$56 which is required to complete this year's contribution for Raymonde by the end of May, since schools close and people go out of town at that time. Please help the Junior Post League reach its goal.

# THE JUNIOR POST

RUTH FALLER, Editor

## Letter Box and Pen Pals

Sheila Sheaf, 6 Grant St., Leeds, 7, Yorks, England, age 15, writes: "I am sending this application, hoping you will accept me as a new member. I came across your Junior Post League while I was at the home of my friend, Gloria Lipman, who introduced me to the 'Pen-Pal' section of the National Jewish Post. I was very interested and eager to correspond with American co-religionists of either sex."

"I am 15. My interests and hobbies include: reading, roller-skating, singing, dancing, swimming, cycling, etc. I am also interested in the Jewish problem. Please write to me."

We are happy to have you as a member, Sheila. Since the paper comes to the home of Gloria Lipman, we hope she will pass on the message that your sisters are welcome to join the League by writing a letter if they do not have application blanks. We will be waiting to hear from them, also.

Helen Lowe, 344 E. Market St., Louisville, Ky., age 13, would like pen pals. She collects movie stars' pictures, and likes our contests.

Loek Van Kollem, koningin Emma Caan, 11 A., Bussum, Holland, age 17, would like to write to American boys and girls.

Phyllis Yellin, 1830 Bellevue Avenue, Syracuse 4, N. Y., age 9, would like pen pals. She likes to read and act, and belongs to the Brownies. The group makes things for presents, hospitals, and members.

Myron Weinberger, 420 E. 58th St., Ind., sent his entry to the Passover Contest. Myron put real work into his list.

Mildred Rosen, 1543 Wilkins Ave., Bronx, N. Y., submitted her entry last week also.

Zelda Reva Wahl, 222 E. Warren St., Celina, Ohio, is a new member who sent in an entry. She would like pen pals, and writes that her hobby is collecting pictures of movie stars to put in a scrap book.

Marjorie Salzberg, 7124 Cornell, University City, Mo., is a new member who writes "I live in a suburb of St. Louis, Mo., and am finishing my freshman year of high school. My interests include listening to records, both popular and classical, dancing, bike riding, and also letter writing with boys and girls of my age and older."

Louis Weintraub, 24 E. Division St., Chicago, 10, Ill., winner of a past contest, sent in his entry to the Passover Contest this week. . . . We are glad you take an active interest in the League activities, Louis.

## New Contest

Who is your best friend? Why? Write a letter of 200 words or less about the boy or girl you like best, telling what qualities

## APPLICATION JUNIOR POST LEAGUE

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City and State \_\_\_\_\_  
Age \_\_\_\_\_ May 14, 1948

Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Faller, 5610 Carrollton, Indianapolis, Ind.

## THE ESCAPE

THE story goes that when Haym Salomon, about whom we wrote last week, freed the young Frenchman who was dying in the British prison during the Revolutionary War, he was informed on by another prisoner. He was tried and sentenced to death.

But the jailor could not rest at the thought that this brave American was to die. You see, the jailor was an American farmer who was aiding the British and was enjoying the rewards of his position. However, contact with patriots like Haym Salomon made him feel that he would rather not be a Tory and do without his position.

The longer he thought about the matter, the stronger grew his desire to help Haym. Finally he hit upon a plan, which Elma E. Levinger tells about in "The Golden Hour," (Bloch Publishing Co.).

Down the damp corridor of the jail came Jonah Schmitt, the jailor, with a basket on his arm, food which Haym Salomon's wife had sent, said the jailor. He talked loudly about his own wife having come to visit him, until he noticed that the British soldier who had been watching in the passage had disappeared.

Quickly Schmidt opened the basket and displayed a woman's dress, which he had notified his wife to bring on her visit.

"Dress!" he said to the bewildered Haym. "I will not have your blood upon my hands."

"The sentinels below have seen my wife visit me today and I took pains to let them believe she was dining in my room, whereas she slipped away when the guard was being changed. Now when you leave the prison with me, I

have but to say that I am taking by good dame to the stage coach."

Again he chuckled, forcing Salomon into the calico dress.

"Instead, we will meet her at the appointed place; you will slip off these flounces—she cautioned me that you should not tread upon them and tear them down, as she loves this frock dearly. You will seek your good friend, General McDougall, who commands the rebel forces in our neighborhood, and will grant you protection, while my wife and I will hurry back to our little farm."

"But your position here?" Haym fumbled with the unfamiliar buttons of the dress.

"I do not care to remain here and have Sir Henry Clinton try me in his court, so a week ago I handed in my resignation. I, too, have grown tired of this devil's business. Even if you were to die tomorrow, I should give it up and go back to my little farm where I might feel myself an honest man again."

Haym hesitated, fearing for the honor of his name if he escaped and for the safety of his wife and son. "Who will care for them?" he asked.

"You can send for them when you have found shelter. And if you stay and are hanged, who will protect them?" the jailor said.

He pushed the large bonnet upon Salomon's head, put the basket on his arm and stood back to admire the result. "Mr. Salomon," he said, seriously, "If I did not know that my good wife was waiting for me outside, I would swear she stood before me. Come, take my arm, remember, walk slowly," and the two passed out into the night.

makes him or her outstanding to you. Be sure to include your friend's name and address. A prize will be sent to the writer of the best letter and to the friend described. Here is your chance to win a prize for your self and to surprise your best friend.

## Passover Contest

Winner is MYRON WEINBERGER, 620 E. 58th St., Indianapolis, Ind., with 362 words he

made from Passover Seder. Honorable mention goes to Tillie Pass, 851 Westgate, University City, 5, Mo., who had 252, and to Louis Weintraub, 24 E. Division St., Chicago, 10, Ill., who found 142. Congratulations to all of you. Myron's prize is on its way to him. It is the new book, "The Fire-Eater," by Henry J. Brekowitz, an exciting boy's novel.

## NEW RECORDINGS

Richard Tucker Columbia album, "Cantorial Jewel"—three 12-inch records \$3.85  
Victor album of "Prayers and Songs for the Sabbath" with Rabbi Stephen S. Wise as reader and Free Synagogue Choir conducted by A. W. Binder—three 12-inch records \$4.75  
"Rhapsody in Hebrew on Palestinian Folk Songs" for piano. Composed and played by Adi Bernard—12-inch unbreakable record \$2.10  
Sidor Belarsky in an album of "Songs of Palestine"—four 10-inch records \$4.97

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## Touchy Austin Drops Palestine Hints In Hot Debate With Solons

WASHINGTON—Capital newsmen were busy this week trying to figure out the meaning of some of the statements made by Warren Austin, U. S. delegate to the United Nations, when he was questioned in the House of Representatives about American Palestine policy.

Members of the House Foreign Affairs committee grabbed the chance to fire questions on Austin, according to Estelle Brand, writing in the Seven Arts feature, "Capital Letter."

Austin came to testify on a House resolution to amend the UN charter and Committee Chairman Charles Eaton specifically asked committee members to refrain from asking Austin any questions about Palestine since hearings on that issue were to begin after the hearing on strengthening the UN.

When Austin used the Palestine case to illustrate a point of procedure in the UN, committee members jumped in, however.

"Are you sure Great Britain is going to withdraw

from Palestine on May 15," Congressman Sol Bloom asked.

"I'm not sure of anything," Austin replied. "I may have opinions on what Great Britain will do that are not shared by others," he said, adding that on the record all that he had to go on were the public statements of Britain emphasizing their intention to leave May 15.

"What is the U. S. position on recognition of the Jewish state after May 15?" Bloom pressed on. Austin's irritation at being led into a discussion of the Palestine matter flared up.

"You don't expect me to answer that question, do you," he retorted sharply.

"I certainly do," Bloom replied firmly. Just at that moment, however, a sharp rap of Chairman Eaton's gavel closed the questioning between the two men.

A few minutes later, however, Committee member James Fulton, a Pennsylvania Republican, waded into Austin with the question:

"Did you participate in making the decision for the changing of our policy on partition or were you carrying out instructions?"

"I don't think you are treating your witness fairly," Austin told Fulton coldly. "It is not in good taste to ask me that question." Before he had to answer the question it was ruled out of order by the chair.

Reporters speculated first on whether Austin's remark to the effect that he had opinions about the British "not shared by others" meant that he did not see eye to eye with the Administration on its Palestine policy which had included, at one time, the hope that the British could be induced to keep their troops in the Holy Land in order to keep peace.

Secondly, they wonder if Austin, who was a staunch defender of the Zionist position when he was a member of the Senate, was beginning to chafe in the role which he had been forced to play since the U. S. policy switched from partition to trusteeship.

## U. S. Won't Recognize Passports Of Jewish State, But Visas Okay

National Jewish Post  
WASHINGTON—The United States State Department indicated this week that any passport issued by the new Jewish government in Palestine will not be formally recognized by the U. S. but may be used for identification purposes.

At the same time, the U. S. Navy announced it would set up additional communications facilities in Palestine at the request of the State Department, marking the first direct appearance of American armed forces in Palestine since the United Nations partition decision.

### Navy's Stay Indefinite

Asked by the National Jewish Post about the extent of the Navy's jurisdiction in Palestine, a spokesman said the Navy was merely undertaking to "ease" the communications problems of the U. S. Government by sending mobile operating teams into the Holy Land.

A passport division official told The Post that it was not the practice of the U. S. to honor passports of a government it does not recognize but he added that "this would not have any effect on travel to and from the United States."

He said a visa could be issued by the United States consular official in Palestine if he was convinced the applicant met all other requirements for entry.

## UN Settles Down Just For Debate

LAKE SUCCESS—The United Nations still sought hopefully this week for means to establish some shreds of UN authority in Palestine.

The UN set up another Assembly sub-committee to consider further means to protect Jerusalem and its inhabitants.

Otherwise there was a general feeling that the General Assembly session, convened at the request of the United States to substitute trusteeship for partition, would continue past the May 15 Mandate termination without taking any positive action.

The Jewish Agency submitted another document on attacks by Arab invaders but the UN Truce Commission stuck firmly to the fiction that Arab attacks did not really concern the UN as long as the Arab states did not intervene directly.

Moshe Sheriok, foreign minister designate of the new Jewish state, left by plane for Palestine without bothering to wait for the new sub-committee announcement.

"There will not be a moment's vacuum as far as the Jewish state is concerned," was his parting shot.

## Germany's Stepchildren

### BORNE ASSIMILATIONIST ALL HIS LIFE BUT FINALLY TOOK PRIDE IN JUDAISM

The National Jewish Post this week present another excerpt from Solomon Liptzin's study of the struggle of the German Jew before Hitler. "Germany's Stepchildren" has been widely praised as a profound study of the apostasy of brilliant Jews in Germany. (Copyright, 1944, Jewish Publication Society of America).

By SOLOMON LIPTZIN

THOUGH Borne adhered to his belief that the inevitable political revolution would ultimately bring about the complete dissolution of the Jews as a minority group within the German cultural body, it dawned upon him that the transition period would take a greater toll of his coreligionists than of others.

Without allowing himself to become embittered against the Germans, he began to doubt that even the noble masses would be very noble in their treatment of Jews. In the last years of his life he questioned whether a democratic Germany, which would grant civil equality to all human beings as an inalienable right, would be so very happy to include Jews, who were, after all, human beings.

"It is bad for the Jews that in this matter as in everything else the German is ruled by his heart. Even to be just, a German must love. But it is a fact that the Jews are not loved."

THE FEAR THAT the Jews would not be justly treated even in a more progressive state led Borne to overcome his psychological aversion to the group from which he had for a time deemed himself emancipated. After the Revolution of 1830, he wrote that, in spite of his feeling towards his coreligionists, he had always come to their defense.

In 1832, five years before his death, he referred to his origin with greater pride than in his younger days: "I would not be worthy of enjoying the light of the sun, if I repaid with vile muttering the supreme grace which God bestowed upon me in letting me become both a German and a Jew—just because of ridicule, which I always despised, or of pain, for which I have long since consoled myself."

Borne's increasing disillusionment with his fellow Germans led him to an ever higher evaluation of Jewish contributions and Jewish possibilities. Despite his hatred of chauvinism and of claims of national superiority, he goaded the Germans with the rebuke: "You are thirty million Germans and amount to about thirty as far as your influence in the world is concerned; give us thirty million Jews and the world would not count beside them. You have deprived the Jews of air; but this saved them from putrefaction. You have strewn their heart with the salt of hate; but this has preserved it fresh. You

have locked them up all winter long in a deep cellar and stuffed up the cellar hole with dung; but you yourself, exposed to the frost, are half frozen. When spring comes, we shall see who blossoms earlier, the Jew or the Christian."

Borne remembered the experiences of his own family. While his own brother marched with the Frankfurt volunteers and while his own mother worried day and night, Borne lost his job as police actuary because he was a Jew. "A Jew may be stupid once, but he is rarely stupid twice."

BORNE WAS TIRED of wooing Germany. Attacks leveled against his radical principles would have spurred him on to champion them even more vigorously. But, alas! the attacks were not directed against his principles but against his origin. His conversion to Lutheranism had not helped him to escape being constantly reminded that he was a Jew.

Nor could the Jews escape paying for the fact that he once belonged to them. The pamphleteer Eduard Meyer attacked them as the people of Borne. The Jewish religious leader Gabriel Riesser felt called upon to reply, even though Borne was an apostate from Judaism, and this reply was held up by the censor for many months before it finally appeared in 1832 under the title Borne und die Juden.

In the year after his conversion, Borne had scoffed at the doctrine broached by an anti-Semitic specialist that Jewish blood needed for its cleansing a threefold filtration and that only the grandchild of a baptized Jew could be accepted within the German fold, provided that this descendant married into a Christian family.

But in his last year Borne did not laugh at such absurdities. He was irritated, hurt, embittered. When Wolfgang Menzel, who had been his ally in a common struggle against Goethe, turned upon him in the course of a Jew-baiting crusade, Borne answered with a vitriolic diatribe, entitled Menzel der Franzosenfresser, in which his disappointment with Germany was clearly evident.

Borne was definitely disillusioned. There is, however, no evidence to warrant the belief that this final disillusionment would have led him beyond mere despair or that he would ever have reconciled himself to the desirability of the continued existence of the Jews as a separate entity

## Christian Scientists Use Temple Facilities

ST. LOUIS (NJP)—First Church of Christ Scientist members have started holding services at Temple Israel. Use of the Temple facilities was offered pending completion of repairs to the First Church building.

among the world's peoples. Until his dying day he remained an assimilationist and an internationalist.

BORNE BEGAN BY assuming the possibility and practicability of a complete fusion of Germans and Jews. His baptism was his personal contribution in this direction. It was to remove even the religious barrier to such a fusion. But before long he encountered the stern refusal of the Germans to accept the ardent wooing of Jews, baptized or unbaptized. He ended by hoping for Jewish assimilation to the mass of humanity after the disappearance of individual nations. America, the melting-pot of nations, would show the way.

(Continued next week)

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by Solomon Goldman

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HARPER & BROTHERS

## HOUSTON MEMBERS OF COUNCIL URGED TO RESIGN OVER UJA

HOUSTON, Tex.—Houston members of the American Council for Judaism were called on this week to show their support of the American Jewish community by resigning from the Council.

The Jewish-Herald Voice also proposed editorially that they publicly denounce the action of the Council in recommending a list of minor relief organizations to which anti-Zionists could contribute. The United Jewish Appeal was not included.

"The time is at hand for those members in Houston who do not believe in discriminating against Jews to resign from this organization," the editorial asserted. Addressing itself to "the men of good faith of Houston who belong to the Council" and who have, by working for the UJA, "worked contrary to this part of the program of your organization," the editorial said.

"You can do the community of Israel a great deal of good if you denounce this latest action of the Council. . . You can publicly resign and show the way for the rest who still cling to an outmoded concept."

"Why should we continue to countenance an organization which stabs the very heart of our united endeavor?" the editorial asked. "Why should men of high

character, of generous heart, of Jewish feeling still continue membership in such an organization?"

### Houston Campaign Lagging

Figures published by the Herald-Voice indicated that the UJA campaign was lagging in Houston. A. L. Lack, campaign chairman, said re-doubled efforts were needed. Campaign figures indicated that 3,360 persons had contributed a total of \$741,331, an increase of approximately 26 per cent over the 1947 campaign and well below the national percentage increase of the 1948 goal over 1947.

OKLAHOMA CITY — D. H. White, editor of the Houston Jewish Herald-Voice, took office this week as president of district 7 of B'nai B'rith, the highest post ever attained by an Anglo-Jewish editor in that organization.

He succeeded John Horwitz.